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"*Ut Ecclesia aedificationem accipiat.*"
I COR. 15 : 5.

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THE
ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. VIII.—(LXXVII).—JUNE, 1928.—No. 6.

DEVOTION TO THE SACRED HEART.

THEOLOGICAL BASIS AND EARLY HISTORY OF THE DEVOTION.

THE hypostatic union of the God-man in Christ is the theological foundation of the latreutical cult rendered to the Sacred Heart of Jesus. The humanity of Christ either in its entirety or in its parts, such as His thorn-crowned head, His hands and feet pierced with nails, His wounded side, His precious blood, His sacred heart, cannot be theologically considered as isolated from the Person of the Divine Word. The humanity of Christ, with all that belongs to it, is so inseparably united with the Divine Word that it never became separate from the Divine Word. Not even when Christ died on the cross did His humanity separate from His divinity. At His death His soul separated from His body, but His divinity remained united to His body as well as to His soul. This is Catholic doctrine which the priest must never lose sight of in his sermons and instructions on the Sacred Heart.

Since Christ's humanity is hypostatically united with the Divine Person of the Logos, His humanity, as a whole, and each individual part of it are worthy of adoration. Absolutely speaking, therefore, the Church could propose for our adoration any part of Christ's humanity in and for itself. But, in order to guard against abuses, which might arise from indiscreet zeal of some misguided souls, who might wish to adore Christ's humanity part after part without end or measure, she never singles out any part of Christ's humanity in order to make it the object of a special cult in and for itself.

When she does pick out a certain part of Christ's humanity as the object of a special cult, she does it only because, and in so far as, that part recalls or represents or symbolizes a special mark of the Redeemer's great love for man. Thus she instituted the feast of the Precious Blood, not that the Blood of Christ in and for itself should form the object of our devotion and adoration, but that it should be recognized and honored as the price of our redemption and thus become the symbol of the immense love of our Redeemer, who shed it to the last drop for our salvation. Similarly the Church approved the devotion to the Five Wounds, not that the Wounds of Christ should be honored and adored in themselves and for themselves, but only in so far as they symbolize to our senses the great suffering of our Redeemer and His immense love which induced Him to suffer and die for us.

If it is proper to honor and adore Christ in the individual manifestations of His love, such as His Incarnation, His Sacred Wounds, His Precious Blood, etc., is it not even more proper to honor and adore Him in the ensemble and totality of His love! But where can we find a sensible element, which embraces the whole extent of Christ's love for man, if not in the heart of Jesus, "the burning furnace of charity". Even though physiologists may dispute whether the heart is the seat and organ of love, still no one can deny the fact that among all peoples and in all languages the heart symbolizes love and that there is an intimate relation between the movements of the heart and the emotions, even those that are spiritual and supernatural. Thus we read in the lives of St. Philip Neri, St. Peter of Alcantara, St. Stanislaus, St. Aloysius and others that the vehemence of their love of God left visible marks on their hearts. The Church, however, does not base her approval of the Sacred Heart devotion on the supposition that the heart is the seat and organ of love, but on the fact that the heart is the symbol of love. When the provincial council of Quebec in 1873 styled the Heart of Jesus the "source and origin" of the love of Christ, the Sacred Congregation of the Council replaced the words *fontem et originem* by the word *symbolum*, in order not to appear to pronounce sentence on a question of physiology. Two elements combine in the cult of the Sacred Heart: one is a material

element, the heart of flesh; the other, a spiritual element, the love of Jesus for man. The happy blending of these two elements, the heart symbolizing love, love symbolized by the heart, constitutes the true and complete object of the Sacred Heart devotion.

Be it well understood that the word heart, as used here, is not taken in a metaphorical sense. If it were, it would no longer stand for the heart of flesh at all; it would simply be used as a figure of speech for the word love, without any direct bearing on the heart of flesh, just as the word lion may be used for a strong and courageous man. The devotion to the Sacred Heart is directed to the heart of flesh; only it does not stop there. It recognizes in the heart, as in a symbol or emblem, the burning love of Jesus. The heart becomes the symbol of love. Again, the word symbol may have two different meanings. It may be either natural or conventional. A flag is a conventional symbol of a country; smoke is a natural sign or symbol of fire. There is no real relation between the flag and the country which it symbolizes; but there is a real relation (of dependence) between smoke and fire. The heart is a *natural* symbol of love, i. e. there is a real relation between the heart and love. This real relation consists in the intimate vital union between the heart and the emotion of love.

The theological foundation for the devotion to the Sacred Heart is therefore entirely independent of any private revelation. In fact, the Church never permits a public cult, unless this cult can be proved to be in harmony with the principles of faith and morals, without recourse to any private revelation. The private revelations made to St. Margaret Mary [1] have nothing whatever to do with the theological basis of the devotion. Still they were the occasion for the Church to approve the public cult of the Sacred Heart.

In the early ages of the Church, the Heart of Jesus was not singled out as the symbol of the theandric love of our Saviour for man, but His open side, with water and blood issuing from the wound, was a favorite topic of meditation for St. Augustine, St. Gregory the Great, St. Chrysostom and other

[1] Died 1690; beatified by Pius IX, 19 August, 1864; canonized by Benedict XV, 16 May, 1920.

ascetical writers of the Western and the Eastern Church. In the eleventh century we find a gradual passing from the wound in the side to the wound in the heart of Jesus. In a meditation generally attributed to St. Anselm (d. 1109) we read: "Jesus is sweet . . . in the opening of His side; for this opening has revealed to us the riches of His goodness, the love of His heart toward us."[2] Here the Heart of Jesus is clearly designated as the symbol of His love. St. Bernard (d. 1143) in a letter to his sister Humbeline tells her: "Place all your hope in the Heart of Jesus, my dear sister; it is a safe asylum," and St. Bonaventure (d. 1274) in his *Vinea Mystica* most beautifully expatiates on the love, honor and adoration due to the Sacred Heart as the symbol of Christ's immense love for men.[3]

A new era in the evolution of the devotion to the Sacred Heart was inaugurated by the two great nuns, St. Mechtilde and St. Gertrude toward the end of the thirteenth century. Both lived about the same time and were nuns in the Cistercian convent of Helfta, near Eisleben. St. Mechtilde died in 1298, St. Gertrude in 1302 or 1303. St. Mechtilde is invited by Jesus to dwell in His Heart; she converses with Him as with a most tender friend; Jesus takes her heart from her body and presses it against His own heart, so that the two hearts become one.[4] St. Gertrude sees Jesus exchange His heart with her own; she is invited by Jesus to draw from His heart with full hands, etc.[5] But what is especially remarkable is an apparent connexion between the revelations of St. Gertrude and those of St. Margaret Mary Alacoque, which occurred three centuries and a half later. It was on the feast of St. John the Evangelist when the beloved disciple of Christ invited St. Gertrude to repose with him on the bosom of the Saviour. Feeling the beating of the Divine Heart, St. Gertrude asked St. John: "Beloved of God, didst not thou feel those pulsations when thou wast lying on the Lord's breast at the Last Supper?" —"Yes", he replied, "and this with such plenitude, that liquid does not enter more rapidly into bread, than the sweet-

[2] Migne, *Patr. Lat.*, vol. 98, col. 762.

[3] See lessons of the Second Nocturn on the feast of the Sacred Heart.

[4] See *Liber Specialis Gratiae*, III, cap. 30.

[5] *Legatus Divinae Pietatis*, III, cap. 30, and IV, cap. 10.

ness of those pleasures penetrated my soul, so that my spirit became more ardent than water, under the action of a glowing fire."—"And why," she inquired, "hast thou neither said nor written anything of this for our edification?"—St. John replied: "Because I was charged with instructing the newly formed Church concerning the mysteries of the uncreated Word, that these truths might be transmitted to future ages, as far as they would be capable of comprehending them, for no one can comprehend them entirely; and I deferred speaking of these Divine pulsations until later ages, that the world might be aroused from its torpor and animated, when it had grown cold, by hearing of these things."

Let us now compare this vision of St. Gertrude with the first great vision of St. Margaret Mary, which occurred also on the feast of St. John the Evangelist, most probably in the year 1673. We quote from the account which St. Margaret Mary wrote herself by order of her confessor, Father Rolin, S.J.:

> Being one day before the Blessed Sacrament . . . my sovereign Master made me repose for a long time upon His Divine Breast, where He laid bare to me the marvels of His love and the inexplicable secrets of His Sacred Heart, which He had up to this time kept concealed from me. He opened to me for the first time His divine Heart in a manner so real and sensible that He left me no room to doubt of the reality of this grace. He said to me: "My divine Heart is so full of love for men and for you in particular, that being unable to contain within itself the flames of its burning charity, it must needs spread them abroad by your means. I have chosen you in spite of your unworthiness and ignorance, for the accomplishment of this great design.

In a later vision Jesus complained to St. Margaret Mary of the ingratitude of men saying:

> If they made me a return, all that I have done for them would appear but little to my love. But they entertain only coldness toward me, and the only return they make to my advances is by rejecting me.

Comparing the vision of St. Gertrude with that of St. Margaret Mary, we notice a striking resemblance between the two visions. Both occurred on the feast of St. John the Evangelist.

In the former, St. John invites St. Gertrude, and in the latter he invites St. Margaret Mary to repose with him on the bosom of Jesus. In the former, St. John tells St. Gertrude that he had deferred speaking of the secrets of the Divine Heart until later ages, when men had grown cold in their love toward the Divine Saviour. In the latter, Jesus complains to St. Margaret Mary of the coldness of men toward Him and commissions her to make known to the world the burning love of His Divine Heart.

Although in the account which Margaret Mary wrote for Father Rolin, she does not state that it was St. John who invited her to repose with him on the bosom of the Saviour, as in the case of St. Gertrude, still she mentions this same circumstance in a letter which she wrote to her intimate friend and confidante, Mother De la Saumaise in January 1689. The letter is published as *Lettre XCIII* by Gauthey in his *Vie et œuvres de la bienheureuse Marguerite Marie,* Paris, 1915.

After the death of St. Gertrude we see the devotion spread gradually in the religious communities of Benedictines, Cistercians, Carthusians, Franciscans, and Dominicans, but it still consisted chiefly in the personal relations of some privileged souls with their loving Saviour, without any precisely defined objective character. The pious Carthusian Lanspergius of Cologne (d. 1539), the saintly Benedictine ascetic, Louis de Blois (Blosius), Abbot of Liessies in the diocese of Cambrai (d. 1566), and Blessed John of Avila (d. 1569) gave a more definite character to the devotion by recommending particular ways or practices of venerating the Sacred Heart. They composed beautiful prayers and aspirations to the Sacred Heart and recommended the use of images representing it. Henceforth the devotion spread rapidly. Many ascetic writers of the Society of Jesus, especially Alvarez (d. 1580), De Ponte (d. 1624), Saint-Jure (d. 1657), dwell on the great value of the devotion. The Hungarian Jesuit Hajnal (d. 1644) and the Polish Jesuit Druzbicki (d. 1662) each compiled a treatise on the devotion. Also St. Francis of Sales and some of the early nuns of the Order of the Visitation which he founded, contributed their share to the spread of the devotion.

But during all this time the devotion of the Sacred Heart remained a mere *devotion* in the proper sense of the word.

It was reserved to St. John Eudes to make the Sacred Heart of Jesus the object of a *cult* with a special feast. It is true that St. Eudes was first of all a zealous promoter of the devotion to the Heart of Mary, but for him the devotion to the Heart of Mary included the devotion to the Heart of Jesus; so that in the decree of his canonization, dated 31 May, 1925, Pope Pius XI could well say of the Office written by St. Eudes for the new feast of the Sacred Heart of Mary which he introduced with the approval of several French bishops in 1648: "In conscribendo autem praefato Officio, laudes non tantum Cordis Mariae Virginis, verum etiam Sacratissimi Cordis Jesu prosequutus est, adeo ut huiusmodi festum in honorem utriusque Cordis potius appellari posset."[6] Twenty-two years later, in 1670, Eudes obtained the approval of the bishops of Rennes, Coutances and Evreux to introduce a separate feast of the Sacred Heart of Jesus, for which he also wrote a separate Mass and Office. It was celebrated for the first time on 31 August, of the same year. In 1672 he made this feast the patron feast of the two congregations which he had founded and designated 20 October as the fixed day for its annual celebration. The feast was adopted by other bishops and by some religious communities, chief among which were the Benedictine nuns of the Perpetual Adoration in 1674.[7] Leo XIII, who declared John Eudes Venerable (6 January, 1903), bestows on him the title of "Auctor cultus liturgici SS. Cordium Jesu et Mariae," and Pius X in the decree of his beatification (11 April, 1909) says that he must be regarded as the "father, teacher, and apostle" of this devotion.

Thus the devotion and even the cult of the Sacred Heart of Jesus existed before St. Margaret Mary appeared on the scene. Jesus had disclosed the many secret treasures of His Heart to a large number of pious souls, and in some places a special feast had been established in its honor. But there was still some confusion as to the precise meaning of the devotion even among ascetical writers, and the common people knew little about it. The gradually universal spread of the

[6] *Acta Ap. Sedis,* XVI, p. 489.

[7] It may be in place to remark that in those times it was commonly, though wrongly, held in France and other countries that the Ordinaries have the right to introduce new feasts into their dioceses without recourse to Rome.

devotion; its precisely defined object, purpose, and character; its particular practices—all this must be attributed to the Visitandine nun Margaret Mary Alacoque. It is very probable that before her entrance into the convent at Paray in the year 1671 she knew nothing at all of the devotion to the Sacred Heart, and it is certain that she was not acquainted with the revelations of St. Gertrude. Though the cult existed in a few other religious communities, it was unknown in her convent at Paray. She learned it directly from our Divine Lord.

We cannot here narrate in detail all the revelations which Jesus made to her concerning His Divine Heart. Suffice it to say that the mission with which Jesus entrusted her was made manifest to her chiefly in four great revelations. In the first of these (27 December, 1673) Jesus disclosed to her the immense love of His Heart for men and chose her to propagate its cult. In the second (early in 1674) He showed her His wounded Heart, encircled in a crown of thorns and surmounted by a cross. This, as Jesus explained, symbolized all that He had done and was still yearning to do for the salvation of men, if only they would repay His love with their own. In the third revelation (probably on the day after Corpus Christi in 1674) He revealed to her His Heart burning with love like a furnace, complained of the ingratitude of men, and asked her to make reparation by frequent Communion, by Communion on the first Friday of each month, and by lying prostrate on her face from eleven o'clock until midnight every Thursday night (Holy Hour).

In the fourth revelation, which occurred some time within the Octave of Corpus Christi in 1675, Jesus complained of the coldness and indifference of men toward the Blessed Sacrament and of the many sacrileges which they commit. In reparation for the iniquities done to Him in the Holy Sacrament, He asked that a feast in honor of His Sacred Heart be established for the first Friday after the octave of Corpus Christi. When she asked Him how she could bring this about, He referred her to Father De la Colombière, the superior of the house of Jesuits at Paray, who should take the matter in hand and do all in his power to have the feast established.

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THE GOSPEL AND ALMSGIVING.[1]

ALMSGIVING is not charity. It is one of its many exterior signs. We may extend our hand to our brother, and help him according to our means and yet not love him; the gesture is made for show and vain glory. For this reason, it has been commanded that our left hand should ignore the generosity of the right hand. The value of the gift is measured by the intention and not by the gift. The widow who puts a farthing into the collection box in the temple for the service of the temple or of the poor, deserves more credit than the pharisee who offers gold in order to be noticed and praised.

However we may organize society by achieving a greater degree of equality, greater comfort and better institutions, we shall never be able to eliminate the need of almsgiving. It will always remain the indispensable corrective of material and moral limitations of individuals. For, whatever we may do, "the poor will always be with us." There will always be needy people to be helped. The best possible social organization cannot help all who are in need. Every day deformed and stunted beings are born who are unable to fight for their existence.

It will be necessary to take them from the gutter, to carry them on our backs over rivers and precipices, to help them with bread or money. Otherwise they or their families will die, unless, on the suggestion of Plato and Nietzsche, we kill them to rid ourselves of them. We have known rich heirs born with bodies and souls of beggars. They would have taken their place among the beggars, if the gold found in their cradle had not been the providential alms for their incurable indigence. This native incapacity led them often, like the Prodigal Son, to dissipate their inheritance. A helping hand had to take them away from the evil company with which they were associated on account of their congenital thoughtlessness and incapacity.

There will always be born individuals poor from their birth, cripples in body and mind, incapable or providing the necessi-

[1] This article is a chapter of a book on *The Gospel and the Goods of this World,* which will be the last of Abbé Lugan's studies on the Social Teaching of Jesus. The first two books, translated by the Rev. T. Lawrason Riggs, will be published shortly by The Macmillan Company.—Editor's note.

ties for their material existence; and there will always be those who possessing wealth will be incapable of keeping it.

It will be useless for social justice to strengthen the hands of the state, their natural protector; the bandits of finance or of commerce will trample under their feet these all too feeble and trusting souls in order to despoil them. If a good Samaritan does not happen to pass by to pour oil on their wounds and to take care of their sad state they will die in the ditch where they were thrown. Thus almsgiving corrects the ever-present defects of our existence and inevitable inequalities in the distribution of wealth.

But it would be another mistake to imagine that this frees us from the obligations of social justice or of justice of individual to individual. To pay one's debts and taxes, to give a fair wage to the workingman, to strive for greater economic equality, come before the duty of almsgiving.

Too many Christians have forgotten this during the last three centuries, and this is perhaps one of the great causes of the estrangement of the masses from religion. Because they were generous toward charitable projects and toward the needy, many Christians have thought themselves dispensed from duties of justice and from working for its realization in the community. Great therefore was their consternation and even their obligation, when a pope reminded them of the rights of the humble and of the inalienable prerogatives of the person whose contracts, in order to be valid, must respect the dignity of man. This elementary truth was understood by the great preachers who asked their auditors to pay their debts to their servants and to their merchants before performing acts of pure charity.

Let us listen to Bourdaloue: "Acts of justice toward the poor should always come before acts of pure charity, or, if I may speak thus, almsgiving of justice always precedes almsgiving of charity. For there is, my brethren, an almsgiving of justice, and I call it almsgiving of justice to pay to the poor what belongs to them; paying poor servants, poor workingmen, poor merchants or even rich merchants, but who, rich as they were, have become poor because we keep them waiting too long. Now the law of God indicates that this kind of

almsgiving have the first place, and it is with this that we must begin." [2]

Bourdaloue never tires of reminding the rich of the special obligations which bind them to certain classes of the poor; " the poor servants, the poor workingmen, the poor merchants " to whom money is due and who have never been paid but with promises. By always putting them off, by always evading the promises made to them we make ourselves guilty of a double crime, one against charity and the other one against justice. Now if birth, rank or authority shield us for the present from such obligations, who will be able to protect us against the formidable threat of the Holy Ghost, " Cor durum male habebit in novissimo." [3]

Let us listen next to Bossuet condemning those who pay their gambling debts but who keep " merchants and workingmen " waiting. " I cannot help mentioning again, this common fault of paying faithfully certain kinds of debts, and of forgetting others completely. Instead of being able to recognize our source of supply and then of directing wisely its waters into all the channels which are to be filled, we make it all flow, without order, in one direction and all other channels are dry. For instance, if gambling debts are entitled to preference, and as if their laws were the most sacred and the most inviolable of all, we pride ourselves on paying them promptly but not because we do not wish to deceive; for, on the contrary, we do not blush to take fraudulent advantages daily in order to pay promptly, whilst we do not hesitate to keep patiently waiting, merchants and workingmen whose families in distress cry vengeance to God against our luxury.

" Or, if we take great care to keep our credit in certain things for fear the streams which fed our vanity should dry up, we neglect our old debts, we ruin without pity our old friends; unhappy and unfortunate friends who have become enemies on account of them and whom we now consider only as intruders, whom we try to appease by unreasonable settlements, or to whom we believe we do justice, when we leave them, after our death, the debris of a ruined house or the remnants of a shipwreck that the tide carries away. O right; O good faith; O

[2] Extract of a sermon on *Almsgiving*.
[3] Exhortations.

holy justice; I call upon you in vain; you who are scarcely more than pompous names, and personal interest has become our only rule of justice." [4]

The poor and the beggars were numerous in the times of Jesus. He would not have been so severe against the rich if they had done their duty. He renewed the precept of almsgiving imposed by the old law. "Give to everyone that asketh thee and of him that taketh away thy goods ask them not again." [5]

"He that hath two coats let him give to him that hath none, and he that hath meat let him do in like manner." [6] "Give rather in alms what is in them (what is in your plates and your glasses which you clean as a matter of fact) and so all things will be clean unto you," [7] for almsgiving sanctifies the soul and washes away faults. "Give and it will be given unto you, an overflowing measure will be poured into your bosom. For you will be measured by your own measure." [8]

Is almsgiving obligatory? Natural and Christian law oblige us to help our neighbor in his needs, but except in case of extreme necessity we are not bound to help any particular unfortunate more than another. Duty and justice toward God, who is master of our worldly possessions, order us to dispose of them in favor of our brethren who are less fortunate. Almsgiving is a duty of charity toward these. Who gives alms pays God back, and gives to the poor.

The feeling that inspires it is therefore free, for no special indigence has any right to claim it. But this feeling is not free in the sense that Divine Law and Will would have us free to give alms or not to give. They impose it as a strict duty. What share of our wealth are we to distribute among those in need?

The text of chapter II: 41, of St. Luke quoted above; "Give rather in alms that which is in them" (in the dishes) is thus translated in the Vulgate: Quod superest date eleemosynam. "But yet that which remaineth give in alms." "This inter-

[4] Bossuet, *Sermon on Justice.*
[5] Luke 6:30.
[6] Luke 3:10-11.
[7] Luke 9:40, 41.
[8] Luke 6:48.

pretation," says Rosadi, " is arbitrary. The Greek words were wrongly translated by the interpreter of the Vulgate by these Latin words: Quod superest. These words certainly would mean what is superfluous but the original text simply says the things one has and not the things which one has in superfluity. " The mistake which has lasted long, was corrected at the end of the XVIth century by the Catholic interpreters themselves. From that time on more attention was paid to the Greek of the Gospels, the original language of St. Luke. Therefore Jesus does not teach giving to the poor what the rich do not need, but rather all that the poor need." [9]

In the same sense an illustrious Catholic Spanish sociologist and economist has written illuminating lines which I wish to quote at length. " Human needs," says he, " are limited and unlimited in quantity and extent. They supplement one another. What for many is considered superfluous constitutes the enjoyment of refined human pleasure. If we must give only what is superfluous, who will be able to give, since the wishes of man are never satisfied? On the other hand to give what is superfluous is not giving but discarding what one finds useless to himself. Whoever does this, is not, to my mind doing a meritorious act; he gives up what is useless to himself in order to be more free. In this way snakes leave their skin behind them among the stones. They care only for the one they keep and make the necessary effort to get rid of the old skin which has long since fulfilled its functions. He on the other hand who, taking into account other people's needs, moderates his own, limiting them in their extent and their diversity in order to create a superfluity of goods and be able to help the needy poor; he who in expending wealth thinks of the possible needs of a fellow-creature unable to satisfy his needs, and under the influence of this thought limits his expenditures with a view toward satisfying the needs of one who is on a lower economic level, gives of himself. Almsgiving must be practised in this way in order that it be a good work and be praised as Jesus praised the poor widow when others gave from their abundance.[10] An admirable example and one showing the real value of the gift. Other passages

[9] Rosadi, *Il proceso di Gesu*, pp. 36-37.

[10] Mark 12:41-44.

from the Gospel help us to solve the question, so much in dispute, of what we must give. St. Luke points out an answer to us in the following words: 'He that hath two coats let him give to him that hath none; and he that hath meat, let him do in like manner.' [11] Thus the problem is solved in the only acceptable way.[12]

"Let the rich and the fortunate of this world limit their enjoyments and busy themselves in giving them to those who are not rich and who are suffering from the same needs. If all in conscience and from a sense of social duty curtail their expenses in the different fields of their economic capacities, the social pyramid instead of getting narrower, having at its summit the smaller number of those enjoying all goods, will grow broader at its base, and its height will be reduced and those who support it will be in less danger of being suffocated and crushed.

"This implies that spirit of sacrifice praised by Our Lord Jesus Christ in the widow who dropped her mite into the alms box, a box always open and always under our eyes among the people where we live. The Lord Himself watches over it in order to praise and to reward our generosity, not in proportion to our income, but in proportion to our sacrifices. The rich man or the man of moderate means, although in a different way, worries little about the pressing needs, which are necessarily connected with our daily life, infirmities, surgical operations, securing positions or providing for the education of children. For the rich, summer vacations, pleasure trips, recreation . . . can be afforded, and everything becomes easy and perhaps the satisfaction derived from so many pleasures is not even spoiled for some of them, either by disappointment of

[11] Luke 3: 11.

[12] "I do not tell you that it is an established custom in the world that we can measure our expenses according to our fortune and our rank; and provided it is from the inheritance of our fathers, we may be proud of it, and set no limits to our luxury and to consult in our profusion but our pride and caprice.

"But Christian moderation has its rules, and you are not the absolute master of your possessions, especially when thousands of needy ones are suffering. All that you use beyond your needs and what is proper to your station, is a form of inhumanity and a theft against the poor.

"Some say these are fine points in the interpretation of devotion, and regarding expenditures and lavishness, nothing is censurable and excessive according to the world, except what may result in destroying a fortune and seriously embarrassing business."—Massillon, Sermon; 3rd Sunday in Lent.

having to compete with those enjoying more wealth or by the troublesome pleasure of many poor.

" If without losing sight of these aims, we were to understand that abundance in itself, to speak with St. Paul, should help poverty, this abundance, in order to create equality, remedying even the possible poverty of people accidentally in power, hospital problems, popular instruction in vacation centers, public and other amusements, the problems of housing, clothing and feeding would be automatically solved. These problems remain unsolved because there is no longer any charity, that interior emotion, that union with those who suffer, that ardent desire of equality with the man in trouble. To the great detriment of the Gospel which is garbled we do not often present the exalted dignity of charity in relation to real life. It is no longer anything but a problem of arithmetic.

" Thus the dynamic virtue par excellence, love, is weakened, becomes unfruitful, possesses less force. By reducing charity to a numerical formula, the wealth which we so often dispose of without relation to real needs, which we consider from an individualistic point of view, as the means to satisfy the needs of our profession or our position, becomes a surplus, awakening fictitious, illegitimate and even vicious desires. It is not a question of fixing the proportion between the income and the obligation of giving alms. This obligation varies and becomes urgent according to the needs of the poor who surround us and the needs of the time in which we are living. However let us not conclude from this that almsgiving should be injudicious and thus lead to vagrancy." [13]

I have noted elsewhere [14] that Jesus cured the sick so that after having regained health or life they might start again with more ardor and facility the work useful to them and their dependents. In the same way almsgiving and in general any kind of charity should not have for its aim the support of begging but that of making life easier. It is not almsgiving that Jesus had first in mind, and yet if He wished to establish a personal relation between the giver and the receiver, what is the special gift, which according to His teaching, should be given by the strong to the weak?

[13] Armando Castroviejo: Can we fix the quantity we are to give in alms? *La Renovacion Social,* March 15, 1925.

[14] *La loi sociale du travail,* VI, p. 59.

It is the gift of power. The Life of Jesus in contact with the lives of the lowly, the needy or the hopeless, communicated to them new courage, hope and respect for themselves. Jesus in the presence of persons who asked to be delivered from some temporary evil, often left the evil without attention in order to remedy a permanent and hidden need. They would not have thought of asking relief from the latter.

The blind beggar,[15] it seems, was accustomed to sit every day in the public place of Jerusalem where the pious gave him alms. The beggar never hoped for anything else more than perhaps generous alms. Jesus gave him no alms, but bent over him, anointed his eyes, gave him the power of sight, a favor for which he had not asked. This man therefore was no longer a beggar and people said: "It is the same man who was sitting here begging". Other blind people called out to Jesus. "Have pity on us, Son of David" and again He showed His mercy not only by pity but by giving power. "Do you believe" said He "that I can do this?" and they said to Him, "Yes, Lord," and He answered, "According to your faith be it done unto you." [16]

This compassion of His disciples was of the same kind.[17] Paul's gift to the sick man was not the help which he lacked but was rather the help by which he could help himself. "Stand up right on thy feet," [18] said the apostle, and he leaped up and walked. God's words to the paralytic were "Arise and take up thy bed".[19] Peter and John in the case of the man at the Beautiful Gate, emphasized even more the intention of their Master. "The people placed him every day at the door of the Temple" [20] that he might ask alms of those who were entering. Seeing Peter and John, he addressed them, expecting to receive something. But Peter answered, "Silver and gold I have none; but what I have I give thee. In the name of Jesus Christ of Nazareth, arise and walk." In other words, the teaching of Jesus aims primarily not at the apparent needs of

[15] John 9: 1-12.
[16] Math. 9: 27-29.
[17] Acts 9: 34.
[18] Acts 14: 10.
[19] Mark 2: 11.
[20] Acts 3: 2-6.

man but at the man himself. His mind always considers the Kingdom which is to come in thus consecrating personality.

In every case, therefore, the fundamental problem consists in changing despair, the consciousness of one's incapacity, into courage, power and initiative. "Arise", "stand up right on thy feet", "open thy eyes", "walk"—these are the great words of Christian charity. The gift which it offers is not temporary contribution in the way of assistance but a permanent increase of power and opportunity. Christian charity differs from the prodigality of the classical world; it is the Caritas, the love which for love of others has believed, has hoped, has endured all. "The greatest ambition of those who do good," says Mr. Spencer, not knowing that he was repeating the teaching of Jesus, "is perhaps to have a part however small and obscure in putting a man on his feet". Given not from what is over and above but from what we have, to facilitate work and not to serve laziness, alms should be offered without ostentation and without thought of self-interest.

Almsgiving, at times depriving us of what we need ourselves as in the case of the poor widow who secretly casts the penny, "all she possessed as her support," in the collection box, can never dispense with other acts of charity and still less with justice, even for the benefit of the temple, of a religious order, of a pious work or of a vow.

The duty of hospitality and the expenses which it implies comes before that of giving alms to the poor. So Jesus understood it when he praised Magdalen for having anointed his feet with very expensive perfume, instead of saving money to be spent "for the poor". The obligation of helping our relatives, it goes without saying, must also come before the obligation of almsgiving, even to the Temple. Jesus condemns severely the Pharisees who pretended that if a good was once declared Corban or dedicated to the temple, the son no longer was obliged to use it to help his parents in need. They therefore placed the benefit of the Temple before the commandment which directs us to honor "our father and mother", to help them in the old age when they are in need. This is a lesson for those who believe themselves exempt from their duties toward their family or the needy because they have contributed toward charitable works or have their wills in favor of religious or priests.

Let us not forget that Jesus identified Himself with all kinds of beggars, "the hungry", "the thirsty", "the strangers", "the naked", "the sick", "the prisoners". If we refuse our alms to these needy, the Divine Beggar who has become our judge, will say to us: "I say to you as long as you did it to one of my least brethren you did it to me". "And the unjust shall go to eternal punishment but the just to eternal life".

Our justice will, therefore, be measured by the alms given or refused to the distress of the Son of Man suffering in his brethren.

A. LUGAN

Paris.

THE BIBLE AS PRAYER BOOK OF PRE-REFORMATION LAITY.

II. The Book of Hours.

LARGE as the numbers of editions and copies of the Psalter or portions thereof may seem, as described in the March number of the REVIEW, they are greatly surpassed by the issues of the most popular prayer book of the medieval laity, the "Book of Hours".

As in other fields, the thirteenth century brought about a change in the character of prayer books used by the laity. Men and women of all classes were accustomed to assist at the recitation of the Divine Office as conducted in all parish churches as well as cathedrals and monasteries throughout the Middle Ages. King Alfred of England, that model of heroes and kings, never let a day pass without assisting at the Divine Office. Athelm, one of King Alfred's thanes, according to the custom of the more pious laity, recited the Divine Office with his confessor daily.[1] In the year 1015 St. Henry, the Emperor, visited the church in the rocks of Mount Gargano and joined in the Office which was then solemnly sung in the choir. A similar incident is recorded of Francis I, King of France. When he was made prisoner in the park of the Carthusians at Pavia in 1525, he desired to be conducted to the church, where he joined the monks in singing Tierce.[2] It would take a book

[1] Drane, *Christian Schools and Scholars*, p. 214.
[2] Digby, *Mores Catholici*, I, p. 605.

to tell of all the emperors, kings, high nobles, and magistrates of free cities who used to place their chief delight in assisting at the Divine Office. Of more recent date we might mention the emperors Maximilian I, Charles V, and Ferdinand III, the kings Philip IV of Spain and Louis XIII of France, not to speak of the many illustrious counts and barons. The dukes of Alençon used to assist at the night Office in a chapel adjoining the abbey of St. Martin at Séez. King St. Louis assisted every night at Matins in the holy chapel. Charlemagne, unless prevented by indisposition, used to rise regularly for midnight Matins and assist at the Office. His chapel followed him on all his journeys, an example which was imitated by his successors and even by petty seigneurs. Louis, Duke of Orleans, son of Charles V of France, assisted at Divine Office daily. Those lovers of the Office of the Church quite frequently took active part in chanting the sacred prayers. Fulco II, count of Anjou under Louis IV, was accustomed to sing in St. Martin's church with the clergy, sitting in the choir as honorary canon. The same is related of King Richard II of England and Ferdinand of Spain, of Henry the Liberal, Count of Troyes (twelfth century) and countless other illustrious men of the Middle Ages. The pious women of the Middle Ages were not less devoted to the Holy Office. St. Hedwigis, duchess of Poland, and St. Elizabeth of Thuringia took greatest delight in hearing the Divine Office solemnly sung. In the " Knight of the Tower ", translated by Caxton, the Lady Cecily of Belleville is held up for imitation in her daily practice of rising early to say Matins with her chaplains. Particularly solemn were the Christmas celebrations, when emperors and kings read the seventh lesson of the Divine Office which records the decree of Caesar Augustus. Not only in churches, but even within the walls of castles, which were rather places of defence than of courtly life, the Divine Office used to be daily chanted. Matilda, mother of Emperor Otho the Great, every night recited the Office in her chamber. Most of those heroic women, whose names so credit the pages of history, delighted to recite in their castles at stated times the various hours of the daily Office. And the laity of lower rank cherished this affection for the Divine Office, especially at night. One of the most remarkable con-

fraternities of Paris was the "*Confraternitas Beatae Mariae Parisiensis surgentium ad matutinas*" established in 1205, which was composed of pious persons of the city who used to rise and repair to the church at midnight. So common was the practice to go to church at Matins that the French had an ancient proverb "as dangerous as return from Matins". To guide persons who came to the night Office, lanterns were placed at the gates of certain churches or on top of the tower. Although the canonical Hours were regularly sung in every cathedral and even parish church, the devotion of the laity prompted them to make many foundations for the multiplication of the Office, which are monuments of the intensely religious spirit which then animated society. And from the towers of all these churches the bells used to toll to summon the laity as well as the clergy to church at midnight to chant the Divine Office.

To follow the ecclesiastics in chanting the psalms, the laity found it convenient to have Psalters, and this is the reason why the "Book of Psalms" became their first prayer book. The Benedictines had maintained and kept alive among the laity the custom of taking part in the recitation of the Divine Office and thereby had made the Psalter the sole prayer book of lay people. However, in the thirteenth century lay people began to demand a greater variety of prayers in conformity with the breviaries of the Franciscans and Dominicans; they wished to have short Offices similar in construction to the longer Offices of the Friars; they longed for new books of piety, new forms of prayer which would appeal better to them in their private devotions, especially before and after the reception of the sacraments of Penance and Holy Communion and at the feasts of certain favorite saints. All this was finally provided for in the "Books of Hours".

The "Books of Hours" or *Horae Beatae Mariae Virginis—Livres d' heures* in French, *Libri d'ore* in Italian, *Getydenboeck* in Dutch, *Book of Hours* or sometimes *Primer* in English—received their name from the "Little Office of the Blessed Virgin" which forms the most important part of these prayer books of the laity.

The "Cursus" or "Little Office of the Blessed Virgin" was first prayed by the Benedictines and Cluniacensian monks

during the latter half of the tenth century as a second Office of the day, and this form of devotion to Our Lady spread rapidly, so that it had found universal favor in the thirteenth century not only with the monks and secular clergy, but also with the laity. It became the *most popular prayer book used by the laity from the thirteenth to the beginning of the seventeenth century,* and continued to be used till the beginning of the nineteenth century, the last edition in print being issued in 1825.

Besides the Little Office of the Blessed Virgin, the " Books of Hours " contained the Office for the Dead, the Seven Penitential Psalms, and the Litany of All Saints. In addition to these features of the Books of Hours we find in nearly all extant manuscript copies a variety of other devotions which were later repeated in the printed copies. Among these addenda we find some other minor Offices—of the Passion, the Angels, the Conception of the Blessed Virgin, the Cross, the Holy Ghost—extracts from the Gospels (Jno. 1 : 1-14, Luke 1 : 26-38, Mat. 2 : 1-12, Mark 16 : 14-20), the Passion of our Lord (John, ch. 18-19) and finally a great variety of prayers to God and the saints. Many copies also contain the Fifteen Gradual Psalms (Pss. 119-33), and very many editions of the " Livres d'heures " have a French translation of the Seven Penitential Psalms and the Abbreviated Psalter made by St. Jerome.

Like the Psalter, the Book of Hours was also used as a *first* reader for children. We know for certain that several editions of such small primers for pupils had been published before 1520; however, none of these now survives. The large and complete Books of Hours were also used in many families as a first reader from the thirteenth to the seventeenth century. This educational purpose of the Books of Hours induced the sixteenth-century printers to embody in very many editions the moral maxims, the A B C of the Christian, and sometimes a Greek alphabet for the benefit of children who were to study these pieces by heart. The " Heures " printed at Lyons in 1558 even discarded the time-honored Gothic characters, substituting Roman letters, so that children could more easily learn to read from this book.[3]

[3] Lacombe, *Livres d'Heures au XV et XVI siècle,* Paris, 1907, pp. lxvi-lxvii.

The Books of Hours which were used by noble and rich personages during the thirteenth, fourteenth, and fifteenth centuries were all written on vellum and decorated with initial letters printed in gold and other colors and with a number of exquisite miniatures and full-page representations of Biblical scenes. These lavishly decorated and illuminated prayer books were justly considered treasures and were handed down in families from generation to generation. People who had been accustomed to pray from such artistically embellished hand-written books could not but scorn the productions of the printing press. However, enterprising printers succeeded in the course of time in producing Books of Hours decorated so artistically that they could appeal to the good taste of those lovers of art.

The manuscript Books of Hours which are still preserved in European and American libraries were never accurately counted. They run up into the thousands. Father Stephen Beissel, S.J., gives a brief description of twenty of the most famous of these artistic treasures.[4] Every larger library preserves dozens of Books of Hours. In our day there is scarcely a book auction of any note that does not offer for sale several precious manuscript Books of Hours.

Regarding the number of printed copies, we are better informed. The first edition of the Book of Hours appeared in print at Venice in 1478. From 1478 till 1500 at least 455 editions consisting of more than 227,500 copies were printed. From 1501 to 1520 no less than 695 editions or a total of 695,000 copies were issued. In addition to these dated editions we count at least twenty editions without imprint or a total of 15000 additional copies which were printed between 1478 and 1520. Accordingly, *the Book of Hours was printed from 1478 till 1520 in 1170 editions or 937,500 copies.* Classified according to languages we have two editions in German, twelve in Greek, fourteen in Spanish, thirty-six in Dutch or Flemish, about 150 in Latin, and the remaining 956 editions in French or French-Latin.[5]

[4] *Stimmen aus Maria Laach,* LXXVII, 1909, pp. 170-8, 274-7.

[5] A detailed list of 1109 editions is given by Bohatta, *Bibliographie des "Livres d'Heures"*, 2. ed., Vienna, 1924, pp. 1-63, and 80; and the remaining 61 editions are given by Hoskins, *Horae B.M.V. or Sacrum and York Primers,* London, 1901, pp. xxiii ff., xli ff., 1-22.

We must again call attention to the fact that these figures express only the lowest estimate or the numbers which can be ascertained in the most positive manner. The actual output of printed Books of Hours was considerably larger. New finds of hitherto hidden copies, especially of such as were printed between 1501 and 1520, are made almost daily and will constantly raise the above figures. But even after all copies should be discovered, a certain proportion of editions will remain which have completely perished, thereby escaping the bibliographer's count.

The Book of Hours enjoyed great popularity likewise in post-Reformation times. No less than 736 editions appeared between the years 1521 and 1817, almost half of them in England. On the continent the last edition was issued about the year 1800, whereas in England editions appeared up till the year 1817.[6] One edition was published at Mexico City in 1567 in quarto.[7]

"The Book of Hours or the Primer, as the Book of Hours of the Salisbury use is called", writes the Rev. Edgar Hoskins, Anglican Rector of St. Martin's at Ludgate in London[8] "was a layman's book of devotion for private use either at home or at church". Many rubrics heading the prayers tell us that these prayers were to be used by lay people at home. "That the Hours of the Virgin", says the same author (p. xvi), "besides being used at home were used privately by lay people in church is also evident, for an Italian who was travelling in England in the fifteenth century says: 'Although Englishmen all attend Mass every day, and say many Pater nosters in public, anyone who can read takes the Office of Our Lady with him, with some companion reciting it in the church verse by verse in a low voice after the manner of religious'. We find," continues the Rev. E. Hoskins (p. xvii), "that bequests were made to the laity in the 14th and 15th centuries of Psalters, Primers and Portuases or portable Breviaries, and it is plain from their contents that the owners of these books had it in their power to follow either the Hours of Divine Service

[6] Bohatta, *op. cit.*; Hoskins, *op. cit.*

[7] Bohatta, *op. cit.*, n. 1475.

[8] *Horae B.M.V.*, London, 1901, p. xv.

(Breviary of the clergy) or the Hours of the Virgin when they were said publicly by the clergy in the church in Latin."

This explains the fact that the English lay people used only Latin Books of Hours or Primers until the year 1535, when the first edition of the Hours in English was printed. From 1478 till 1500 were printed exclusively for Englishmen 26 editions or 13,000 copies, and from 1501 till 1520 exactly 35 editions or 35,000 copies of the Books of Hours in Latin. Accordingly, *40% of Latin Books of Hours printed before 1520 were bought and used by Englishmen.* Again, from 1521 till 1535 were printed 59 editions of the Latin Hours for Englishmen exclusively.[9]

Be it noted that the Books of Hours are mainly composed of Psalms and lessons—the latter being extracts from other books of Scripture besides the Psalter. These prayer books are exact copies of the Breviaries of the clergy; the different Offices are composed of the same elements in both the Breviaries and the Books of Hours. A layman who prayed from his Book of Hours conversed with God in the inspired words of King David's Psalms and in reading the various lessons he communed with God in the heavenly language of the other inspired writers of Sacred Scripture. Since these offices of the Books of Hours, unlike the offices of the Breviary, were invariable, they were apt to be learned by heart and prayed with ease even by those who had little pretensions to scholarship. Nay, even the thorough-going illiterates derived spiritual benefits from the use of these lavishly illustrated Books of Hours. As a matter of fact, many an owner of such a precious prayer book could not understand Latin or could perhaps not read at all. The full-page representations of Biblical subjects served the purpose of stimulating their devotion and of supplying to them matter for quiet meditation. With the medieval laity these Biblical pictures took the place of our Stations of the Cross. They imparted to the minds of the lay people Scriptural knowledge and this in a systematic way, since they were explained by the succession of feasts celebrated and by the explanatory sermons delivered in church.

The number of manuscript *Livres d'Heures* has never been ascertained. They mount up into the thousands and tens of

[9] Hoskins, *op. cit.*, pp. 1-43.

thousands. These hand-written prayer books are all done on vellum, embellished with initials painted in gold and colors and enriched in almost all copies with a greater or lesser profusion of miniatures of a higher or lower degree of artistic beauty. The full-page miniatures represent scenes from the Bible or mysteries of Faith or lives of the saints, and vary considerably in number, ranging from 9 to 16 in all. Countless smaller miniatures and initials are scattered all through the books, while fancy borders frame every page. It is little wonder that these artistic books were rightly considered as valuable treasures and handed down in families from generation to generation. People accustomed to pray from such highly ornamented books could not be induced to use the drab productions of the printing press. However, the printers tried to meet the demand for illustrated *Livres d'Heures* by allying wood engraving with typography and by using the talent of painters and calligraphers who had been formerly employed in the production of hand-written copies. In this way the printers succeeded in publishing a long series of beautiful books which closely resemble the hand-written works. They are very often printed on vellum; many, however, only on paper. There is every reason to believe that the number of artistic *Livres d'Heures* was relatively restricted and that these works of art were editions de luxe sold at prices which were beyond the means of the average man. The format of both manuscript and printed copies varies from 12mo to 4to. However, there are found copies also in the large folio size and in the small size of 24mo, but these are generally inartistic copies. On the whole, the space which the woodcuts required prevented the printers from using the smaller sizes of 16mo and below, although we have artistic manuscript *Livres d'Heures* in 24mo.[10] The *Heures* of Queen Bonne (executed in 1327) measure 3¼ by 2½ inches.[11]

Printing, however, could not altogether supplant the calligrapher in pre-Reformation times. Even after the year 1500, at a time when more than a quarter million of *Horae B.M.V.* had appeared in print, calligraphers and illuminators

[10] Felix Soleil, *Les Heures Gothiques et la littérat. pieuse aux XV et XVI siècles,* Rouen, 1882, pp. 10-11.

[11] Beissel, *Stimmen aus Maria Laach,* LXXVII, 1909, p. 170.

were busy producing handwritten copies of *Livres d'Heures*. We still possess *Horae* written after 1500 for Emperor Maximilian I and Emperor Charles V; we have *Horae* written about 1530 and even later, though about 1540 the handwritten *Horae* came to an end.[12] The number of manuscript *Horae* used by the laity after the invention of printing, especially by the cultured classes, must have been considerable. Yet we cannot give an accurate estimate. Broadly speaking, we may say that every castle and every princely palace possessed several copies which had been in constant use.

There was always a tendency among the laity during the Middle Ages to take part in the recitation of the entire Divine Office of the clergy or, where this could not be done, to follow more or less closely in their private devotions the liturgical prayers of the Church. The artistic illustrations of the Psalters used by the laity tell us in an unmistakable way of their affection for the Divine Office. The earliest Psalters were decorated only by large initial letters placed at the beginning of Psalms 1, 51, and 101. These illustrations served only an artistic purpose. However, since it became a common practice of lay people throughout the Middle Ages to go to the church at night for matins, large initial letters were later placed at the beginning of those seven Psalms with which matins begin on the different days of the week, for the purpose of assisting the reader in finding the psalms chanted by the clergy. These psalms were: the 1, 26, 38, 52, 68, 80, and 97. For the same purpose initial letters were placed at the beginning of Psalm 109 (the first Psalm of Sunday Vespers), Psalm 119 (the first Gradual Psalm), Psalm 113 (*In exitu*), Psalm 136 (*Super flumina*), and the first Canticle. In this way the artistic embellishments of manuscript Psalters are an absolutely sure proof of the use made of them by laymen in church, where the owners of such precious Psalters prayed the Psalms chanted by the clergy and listened attentively to the reading of the lessons by the clergy, and thereby took part in the recitation of the entire Divine Office without the use of a breviary proper. Yet there are other sure marks which tell us the difference between a layman's Psalter and a Psalter which

[12] Beissel, *loc. cit.*, pp. 275-6.

was used as a service book. Laymen's Psalters have invariably the portrait picture of the man or woman who bought the Psalter, and certain marks or red rubrics indicating at which hour and on which day the different psalms are recited in the Church's Office.[13]

Laymen, however, who used the Book of Hours could no longer take part in the recitation of the Divine Office, which changed from day to day, since their prayer book did not include all the Psalms chanted by the clergy. Nevertheless, when praying the Little Office of the Blessed Virgin or the other offices from their Book of Hours, they were enabled both to take part in the clergy's daily routine of prayer and also to copy somewhat the sevenfold division of the Church's office.

Whilst the lay people recited both at home and in church these more strictly liturgical forms of prayer from their Psalters and Hour Books, they felt at the same time the need of some special prayers for their private devotions. Hence the Psalters were supplanted at an early date by a number of prayers for the special use of laymen. These additions of private devotions to the Psalter are another unmistakable mark by which we can distinguish the laymen's Psalter from the liturgical Psalter used as "service books" by the clergy in public worship. From the eighth to the twelfth century this appendix to the layman's Psalter consisted of no more than the Litany of All Saints followed by some orations or invocations. At the beginning of the twelfth century the custom arose of supplementing these prayers both by the addition of short Offices (of Our Blessed Lady, the Holy Ghost, the Dead) and by an addition of longer or shorter prayers to the favorite saints. Finally these accretions to the layman's Psalter were collected into a separate book at the beginning of the thirteenth century, the so-called Book of Hours, which was to become henceforth the most popular prayer book used by the laity during the Middle Ages.

III. Hortulus Animae.

In France and England the Book of Hours found practically no rival as a layman's prayer book. In all other countries, particularly in Germany, the Psalter was still widely used as

[13] Brambach, *Psalterium*, Berlin, 1887, p. 18.

a manual of prayers on the eve of the Reformation and long after that religious upheaval. However, in Germany the place of the Book of Hours or the *Horae* was taken by the so-called *Hortulus Animae* or *Seelengaertlein* (Little Garden of the Soul). Though differing somewhat in arrangement, the contents of the *Hortulus* and the *Horae* are practically identical. We find in the *Hortulus* the Little Office of the Blessed Virgin, the usual extracts from the four Gospels, the Passion of our Lord, the Penitential Psalms, the Litany of all Saints, and a long series of prayers to God, Our Lady, and the saints, and particularly the Office for the Dead and prayers for the dying.

Additions in the *Hortulus,* which are missing in the Books of Hours, are a variety of private prayers, some of which have been still reprinted in the latest German prayer books and are still in use. Another new feature is the explanation of the Mass prayers which is found in many editions of the *Hortulus.* This German prayer book never gained the popularity in Germany which the Books of Hours enjoyed in France and England. The first edition of the *Hortulus* was published in Latin at Strassburg on 13 March, 1498. The first edition in German was issued at Nuremberg in the year 1500 under the title of *Seelenwurzgertlein* (Soul's Little Garden of Spices). The *Hortulus* gained the widest circulation in Germany and became such a popular prayer book of the laity that it almost entirely displaced the Book of Hours. We count *five editions of the "Hortulus" printed from 1498 till 1500 and 77 (probably 78) editions from 1501 till 1520, consisting of at least 79,500 copies.* Many later editions (60) were published from 1521 to 1598, when the last (143rd) edition was issued.[14] Since the Latin *Hortulus* found great favor in France and England soon after its first appearance in print, it caused the French *Livres d'Heures* to be recast before long. These remodeled *Livres d'Heures* in turn brought about imitations in the *Hortuli,* so that a great uniformity was introduced into the two prayer books, especially after the *Hortulus* was printed at Lyons in France in 1513, and the various publishers of the one book appropriated any new features found in the other which took their fancy. The format

[14] Bohatta, *Bibliographie des Livres d'Heures,* 2. ed., 1924, pp. 72-7.

is mostly 8vo (52 copies of this size are extant). However, copies are also found in 12mo (14), in 16mo (10), in 24mo (1), and in 32mo (1). Of four copies the format is not known. As is to be expected, most of the copies of the *Hortulus* are in German. It is worthy of note that a number of Protestant editions of the *Hortulus* were published in Germany. Luther's printer, Georg Rhaw, issued at Wittenberg between 1542 and 1548 five editions of the *Hortulus* and after his death his printing firm published at Wittenberg six other editions between 1549 and 1558. And as late as 1596 we find that the Lutherans of Iceland have issued an edition of the *Hortulus* in their native tongue.

IV. Officium Beatae Mariae Virginis.

In Italy the most favorite prayer book on the eve of the Reformation was the *Officium Beatae Mariae Virginis.* It differed greatly from both the *Horae B.M.V.* and the *Hortulus* in its contents, in its size, and in its general make-up. Whilst the *Horae* and *Hortulus* were brought out mostly in sizes of 4to, 8vo, and 12mo, the *Officium* was issued in the pocket-sizes of 12mo, 16mo, 18mo, and the miniature sizes of 24mo and 32mo. The first edition of the *Officium B.M.V.* was printed at Venice in 1472 in 16mo. The height of the printing surface is three and one seventh inches with 14 lines to a page. In 1473 the first edition of the *Officium* in the miniature size of 32mo was published likewise at Venice. The surface measures two and one seventh inches in height with 13 lines to a page. This extremely small size pleased the buyers so much that the *Officium* in 32mo was in greater demand than all other larger sizes. Regarding the general make-up, these small-sized manuals had as a rule no other artistic embellishments save black and red print. A few editions, however, of the 4to and 8vo sizes were brought out at Venice and Naples between 1473 and 1476 in the style of the *Livres d'Heures,* adorned with Biblical representations, full-page illustrations, artistic borders, and other ornaments. These later induced the French printers to produce their superbly illustrated *Books of Hours.* The tiny manuals of the *Officium B.M.V.* perished in even larger numbers than the highly artistic specimens of the " Books of Hours ". Yet, in

spite of enormous losses, we still preserve copies of *91 different editions of the "Officium B. M. V." printed from 1472 till 1500 and 51 editions printed from 1501 till 1520, totaling at least 96,500 copies.* Besides, 100 further editions were printed from 1521 till 1600.[15] All these editions, with but few exceptions, were published in Italy. There are some editions in Italian, but all the rest are in Latin. The Little Office of the Blessed Virgin is contained in all copies of the *Officium.* The majority of editions included, moreover, the Office for the Dead, the Office of the Cross, the Office of the Holy Ghost, the Seven Penitential Psalms, and the beginning of the Gospel of St. John. Some others contained also the Mass prayers, while others gave the Passion of Our Lord from the Gospel of St. John. Each and every one of these 96,500 copies was printed for, and bought by, lay people, since the clergy had no use for those tiny prayer books, their breviaries containing all these Offices. Most of these Latin *Officia* were purchased by members of the various Third Orders who had obliged themselves to recite daily the Little Office of the Blessed Lady in Latin. The Italian editions could not be used by the clergy, since they were bound to say the Office in Latin. With regard to size these 142 editions before 1521 are grouped thus: 65 in 8vo, 30 in 16mo, 17 in 12mo, 10 in 32mo, 7 in 4to, 5 in 24mo, 2 in 18mo, 1 in 64mo, 1 in folio, and 4 editions whose sizes are not known.

V. Cursus B. M. Virginis.

Alcuin was apparently the first man to compile a prayer book for the laity with special devotions for each day of the week. This eighth-century manual of piety contains nothing but a number of psalms followed by a variety of orations arranged in a systematic manner. It was too long and too uniform to become popular with the laity. This arrangement for the week was revived towards the close of the fifteenth century, when we find many prayer books with seven Offices, one for each day of the week. The Vatican Library boasts a manuscript Book of Hours which contains the Office of the Trinity for Sunday, the Office of the Eternal Wisdom for Monday, the Office of the Holy Ghost for Tuesday, the Office

[15] Bohatta, *Bibliographie des Livres d'Heures,* 2. ed., Vienna, 1924, pp. 63-71.

of the Mercy of God for Wednesday, the Office of the Blessed Sacrament for Thursday, the Office of the Passion for Friday, and the Office of the Compassion of Mary for Saturday. This Book of Offices was written and adorned with Biblical illustrations about the year 1500, at a time when similar books had appeared in print under the title *Cursus*. The recitation of the entire Office of a single day was called *cursus* as early as the tenth century. However, before long this name was applied also to the books containing such Offices. The most popular book of this kind in the Middle Ages was the *Cursus B.M.V.* or *Cursus Marianus*. It contained seven offices for the seven principal feasts of Our Lady; together with the Passion of our Lord from the Gospel of St. John, the Office for the Dead, and special prayers to certain favorite saints. Four editions of the *Cursus* have also the Seven Penitential Psalms and special Offices of saints. In make-up the Cursus greatly resembles the *Horae* and the *Hortulus*. The great miniaturists of the fifteenth century embellished some copies, both hand-written and printed, with their productions, and these are bought to-day by bibliophiles at high prices.[16] The seven Offices of Our Lady are assigned to the seven days of the week and are to be recited in running order week for week. This arrangement is the most characteristic feature of the *Cursus,* distinguishing it from the *Horae,* the *Hortulus,* and the *Officium*. The *Cursus* was a very popular prayer book in Germany. All editions, with one exception (Paris 1516), were printed in Germany.

The *Cursus* first appeared in print at Ulm in 1484. From that date till 1500 twelve editions were issued; seven editions from 1501 till 1520; and five more from 1521 till 1533, when the last impression was made at Strassburg. At least *13,000 copies of the "Cursus" were printed from 1485 till 1520,* of which 3 editions or 1500 copies were in German and 1 edition or 500 copies were in Dutch or Flemish.[17] Ranging according to size we count 8 editions in 8vo, 5 in 12mo, 3 in 16mo, 2 in 4to, and the size of 1 edition is not known.

[16] Brambach, *Psalterium,* pp. 14 ff.

[17] Bohatta, *Bibliographie des Livres d'Heures,* pp. 79-80.

VI. Miscellaneous Prayer Books Extracted from the Bible.

Besides these prayer books the medieval booksellers placed on the market a great variety of miscellaneous manuals of piety for lay people, which likewise consist mainly of psalms and lessons taken from the Bible and which bear twenty-three different titles. They are handy manuals of pocket size, ranging from 100 to 400 pages. To this class belong: *Cursus hinc inde collecti* (2 editions), *Cursus sparsim in devotionum libellis inventi* (1 ed. with illustrations on the style of the Hortulus), *Cursus per totam septimanam* (1), *Cursus et Orationes* (1), *Officium Breve Quotidianum* (2), *Orationale seu Paradisus Animae nuncupatum* (4), *Opus famulare* (1), *Orationes Spirituales* (1), *Orationes Sacrae* (1), *Officia quotidiana* (2), *L'Ordinaire des Chrestiens* (9), *Vigilles des Morts* (3), *Heures de Jesus Christ* (2), *Matins en Francais* (1), *Gebetbuechlein* (7), *Sonntaegliche Gebete* (1), *Libro da Compagnie overo di Fraternita di Battuti* (4), *Uffizio di Morti* (1), *Ghetiden* (not Book of Hours; 6 editions)—all printed before the year 1500; furthermore; *Officium sive Collectio Precum* (1 before 1500 and 1 about 1510), *Compendium Deprecationum* (2 before 1500 and 1 in 1505), *Preces Latinae* (Paris 1519), *Liber Precum* (about 1510).[18] Accordingly, *from 1470 to 1520 were printed 57 editions consisting of 30,500 copies* of prayer books belonging to this class of miscellaneous manuals of piety. Of these, 23 editions were in Latin, 15 in French, 8 in German, 6 in Dutch, and 5 in Italian.

VII. Officia vel Servitia.

Prayer books for the laity consisting of selections of psalms and Biblical lessons were issued also in pamphlet form. This class of books is composed of editions of various *Officia Propria* which were not found in the popular prayer books. We know of 42 editions printed before 1500, and 12 editions printed from 1501 to 1520. They are small brochures ranging from 16 to 50 pages and bearing different titles as *Officium, Historia,* and *Servitium.* Ten editions of these Offices served liturgical purposes and were supplements to the Breviary as may be seen from their ecclesiastical approbation. The re-

[18] Cf. Hain, Copinger, Reichling, "Nachtrag", and Jacques Rosenthal's *Catalogues,* passim.

maining editions without approbation were printed for lay people to be used by them in private at special seasons or feast days. Therefore we must set down as laymen's manuals of prayer *32 editions of the Offices printed before 1500 and 12 editions printed from 1501 till 1520, making a total of 28,000 copies.* Four editions or 4000 copies are in German, one edition of 500 copies in Italian, and the remainder in Latin.

VIII. Sum Total.

Finally, summing up all these particulars, we have a grand total of *1801 editions and 1,374,000 copies of prayer books for the laity printed from 1470 till 1520.* We must remind the reader that even these high figures are actually too low an estimate, for new discoveries of hitherto unknown copies are constantly being made, and there are still a large number of copies hidden away and unknown to bibliographers. Moreover, we have to make allowance for a certain percentage of editions which have been so completely destroyed that neither a single copy nor an historic record will ever vouch for their former existence.

Taking the given figures, which represent the established minimum, as the basis for a statistical calculation, we shall obtain the following interesting facts. In 1470 there were living in Europe no more than 65 to 70 million Catholics. From 1470 till 1520 there lived at the most 130 millions of Catholics in Europe, or 23,636,363 Catholic families taking an average of 5½ persons to a family consisting of father, mother, three children, and an occasional grandfather or grandmother or aunt or uncle. The average number of families to a prayer book was therefore exactly 17.34, so that *at least every seventeenth family possessed a printed prayer book made up of extracts from the Bible.*

However, the actual average was still more favorable. We must deduct from the total of 130 millions about a half of a million of clergymen in minor and major orders, and the religious of both sexes. Again we must deduct about 735,000 families (or 4, 000,000 persons) belonging to the nobility and the wealthy who possessed hand-written Psalters or Books of Hours and who would not use printed prayer books. According to this computation, the average number of families to

a prayer book would have been exactly 16.6, making practically *every sixteenth family of the rather poorer classes the owner of a printed prayer book.*

Yet this ratio is based upon an average that is somewhat too low for the Catholic family. It is true that an American family has on the average only three children. But thirty years ago the average number of children was from four to five, and the average number of persons composing a family was seven. Statisticians state that the actual average of Catholic families in the United States is still seven persons to one family. At any rate, this average obtained during the Middle Ages. Taking this average of seven persons to one family as the base of reckoning we obtain the ratio of *1 printed Biblical prayer book to every 13.51 families* and *1 printed Biblical prayer book to every 13.04 poorer families.*

Children under six years of age formed 15% of the total population, so that *every eightieth person above the age of six years must be credited with the possession of a printed prayer book, or every seventy-eighth person above six years of age among the poorer classes.* Surely, the Catholic people were not as bookless on the eve of the Reformation as historians would have us believe!

Our bibliographical survey brings out most strikingly the fact that down to the time of the Reformation and long after, the Psalter in its entirety or a manual consisting mainly of psalms and other portions of the Bible was the type of prayer book used *exclusively* by the laity—the few prayer books which do not contain extracts from Scripture forming a negligible quantity. But even these latter manuals, the precursors of our modern prayer books, are entirely inspired by the Bible, or, like the *Corona B.M.V.,* are only a free rendering of certain psalms or, like the *Psalterium B.M.V.,* are a recast of the psalms, since they apply them constantly to Mary but retain the first words of each verse.

This extensive use of the Bible as a prayer book made the laity familiar with the Sacred Text to such an extent that they could readily understand the Scriptural allusions made by the preachers in their sermons, and these allusions were so numerous as would mystify a modern audience, Catholic as

well as Protestant. The Anglican divine, J. M. Neale [19] says: "There are ten quotations in a medieval sermon to one in a modern sermon and besides the whole composition is imbued with Scripture". Such sermons could be understood only by people of extensive Scriptural knowledge and would be out of place in our churches because they would be unintelligible to the average people. The "Book of Psalms", the prayer book of the medieval laity, exerted a great influence upon Christian art and contributed very much especially to the development of symbolism. This explains the reason why medieval artists displayed in their works, in church and at home, such a varied symbolism drawn from Scripture—they knew that the people who saw or bought their works were able to understand their artistic and Biblical language. Our modern non-Catholic expert connoisseurs blunder now and then most egregiously, when they try to explain what was as plain as daylight to the medieval laity. The Berlin Museum preserves a statue representing the Annunciation of Our Blessed Lady. We see there that Mary holds in her arms the unicorn, i. e., Christ. A modern art critic put the inscription below: "Wood statue representing a woman with a goat", as if the goats at Berlin had a horn in the center of the forehead.

But perhaps the most striking proof that the Scriptures were not hidden from the laity is furnished by Luther himself. He was compelled to use Biblical phrases in his writings to gain the people to his cause. The common people were too much impregnated with the language of the Bible to be swayed by the language of philosophy. The Lutheran minister, John Valentin Andreae (d. 1654), wrote of the German Protestants of the seventeenth century: "The regular recurring prayers are abolished with the result that now most people do not pray at all". And this discontinuance of a medieval custom is the main cause of the ignorance of Scripture prevailing now among Protestants and to a certain extent also among Catholics.

Yet, despite the really enormous number of Biblical prayer books used by the medieval laity, the Protestant historian, E.

[19] *Mediæval Preachers*, pp. xxv, xxvii.

V. Dobschuetz, dared to reiterate the hackneyed charges against the medieval Church as late as the year 1918 when he wrote in the "Encyclopaedia of Ethics and Religion" (II, p. 607): "The Bible was really the devotional book of limited circles. Only a few possessed a Bible and the attempts to make it accessible to all benefited only individuals and helped study rather than devotion." If we accept such erroneous premises we should be ready to swallow the further statement that "the Reformation first made the Bible in reality the people's book". And yet the Middle Ages were more distinguished for the devotional use of the Bible than any other modern period. It was a time when the Divine Office was still the prayer book of the latiy, when young and old, the poor and the rich, persons of both sexes and of all conditions used to know by heart the psalms and lessons composing these daily exercises of devotion. It was a time when the child learned his first lesson from the Psalter, and the old man died with their words on his lips. No other age, it is true, has produced so extensive a literature about the Bible as the modern age; yet none other familiarized the common people with the Bible as did the Middle Ages by means of Biblical prayer books. It is one thing to read the psalms in a library, and it is quite another to hear them sung in majestic strains under the vaults of those majestic churches which no one can enter without awe and veneration.[20] These Latin psalms and hymns, so sweetly and solemnly sung in the daily Office of the Church in which all classes joined, diffused a devotional spirit through society, so that the spirit of David's psalms and the spirit of St. Gregory's plain chant became the spirit of the age.

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[20] Digby, *loc. cit.*, I, p. 605.

AIMS AND METHODS IN THE TEACHING OF THE CATECHISM.

THE purpose of the Catholic school is to fit the child for present and future living in accord with the principles of our holy religion. Needless to say, the heart of all our teaching effort must be both the teaching of that religion, and the acquisition by the child of the knowledge and conduct which that religion calls for.

Certain principles or aims must, therefore, guide our instructions. Our purpose is not accomplished when we "hear the lesson", when the child recites glibly the definition of a sacrament or rattles off the corporal and spiritual works of mercy, when the children are marshalled in crowds to the sacraments. Our aims are deeper, more personal, more lasting. They are: to implant saving knowledge, to secure right conduct, to control and guide the emotions, i. e. to prepare the child to meet its present religious obligations and to lay the basis for worthy later membership in the Church. In a word, our aim is life for God, here and hereafter.

These aims should be outlined in the diocesan course of study. Into the details of such a program we cannot manifestly enter here, but we can, perhaps, throw some new light on the aims of the grades in general and even of the particular lessons, by viewing them from the threefold classification of all human activity; thinking, feeling, and doing.

I.

Knowledge must precede action. Knowledge of the Faith and belief in it are needed for supernatural action. Our Divine Saviour pointed out the necessity of such faith and knowledge when he said, "This is eternal life; that they may know thee, the only true God, and Jesus Christ whom Thou hast sent" (John 17:3). For Saint Paul it is the saving knowledge of Jesus Christ. Tradition has divided that knowledge into knowledge of belief or dogma, knowledge of the principles of conduct or moral, and knowledge of worship, i. e. the means to practise both faith and conduct. The catechism should take that threefold knowledge and analyze and apply it more fully in each succeeding grade.

In addition to the specific knowledge called for by the curriculum, *special insistence should be placed in all grades on*

the following ideas: on the idea of God as a loving Father, on the concept of Christ as the Way, Truth and Life, the elder Brother to whom we owe abiding loyalty. There must be insistence, too, on the idea of the presence of God if there is to be progress in solid piety. The place of religion in life must be clearly understood, that no divorce should exist between it and any activity. And finally self-knowledge, the most difficult, perhaps, of all, should be inaugurated through brief daily examination of conscience.

Conduct Aims. Our Saviour tells us that not all who say, "Lord, Lord", shall be saved, but only those who do the will of His heavenly Father. And Saint James tells us to be doers of the word and not hearers only. We all know that there is a lamentable gap between creed and deed. Knowledge itself is of little worth. It does not guarantee right conduct and so we need definite conduct aims and teaching. To say that knowledge should carry over into conduct is merely to express in other words the general pedagogical law, "No impression without expression". To inform the mind and not to train the will and conscience is poor pedagogy. Constant training, from infancy on, in the performance of special moral acts and the solving of conduct problems and cases of conscience suitable to their age, getting the children to adopt by their own conviction and choice a code of conduct—these are helps to this end. Suggestions for the practice of virtue, the uprooting of faults, and opportunities of service to the Church and to their fellowman must constantly be pointed out. What is the specific conduct aim of the next lesson? Does the child grow in good conduct because of my teaching efforts? These are questions to be answered by the conscientious teacher, whether priest, religious or lay.

Feeling Aims. The neglect of the feelings and affections has been cited as one of the failures of our catechetical teaching. Yet feelings always color life and, often, more than knowledge and will, control it. The feeling of disgust is more apt to save a person from sinful action than the knowledge that such conduct is wrong. We must, then, aim to direct the child's emotions away from evil and toward what is good. Generally speaking, the altruistic emotions are to be encouraged and the selfish are to be discouraged. The teacher

should neglect no opportunity to link the pleasurable emotions to religion and to associate the painful ones with sin. Singing, joy, play, interest, love, fear, motivation of work and both supernatural and natural motives, supply so many emotions to be linked with and to reïnforce religion.

So much then for the broader aspects of our aims. The teacher should keep their principles in mind and attempt to incorporate them in each lesson topic so far as is possible. Included in these three general aims are, of course, a few subordinate ones. We shall make therefore a *few more specific applications* which, because of their intrinsic importance, we single out for special remark, though our notice of them must be brief. Most of them might be classed as conduct aims, but they are mixed also with knowledge and emotion—just as all conduct is colored by both ideas and feelings.

There is for instance *the training of the child to practices of piety*. The child's devotional life must be intelligent, suited to its age and in conformity with the devotional life of the Church. Aids in achieving such aims will be a tactful checking up of extra-class devotions; suggesting ways and means of fostering a virtue, of correcting a fault; useful hints on the life of prayer, as well as care that class prayers be not too long and be said prayerfully by ourselves and not with an eye on the children. Hymns should be carefully selected. Four short ones are better than one of four stanzas. The singing should not be dragged out. The Mass should be explained part by part each week, and the corresponding part watched for by the children on Sunday. The altar, its utensils and vestments, should be taught by actual contact or by charts and pictures from church goods catalogues. First confession suggests that the teacher show her charges the confessional and explain its mechanism. And of course in regard to the sacraments themselves no pain should be spared to insure their correct, frequent and devout reception.

The *formation of character* is the end of our teaching. Conscience training, the strengthening of the will, the formation of religious habits, the function of natural and supernatural motives and virtues, are so many powerful instruments in character training. "Habit is ten times nature," says Professor James. "It is by the will that we sin or live well,"

says St. Augustine. Any handbook of psychology or general teaching methods tells how to form habits and train the will. Father Hull, S. J. has done much to popularize their religious training. The question of discipline is important, for if habits and discipline are imposed from without or arise from motives other than convictions and duty, they will disappear when such external pressure is removed. The application of this to prayers, Mass going and the frequentation of the sacraments is obvious.

The teacher should learn to distinguish the nature and use of *natural motives and virtues as well as supernatural motives and virtues.* The latter only are coin for the kingdom of heaven. Yet grace is built on nature, and if natural motives and virtues such as neatness, fair play, cleanliness, decency, etc., can keep us from sin or make virtue easier, they should be pressed into service. Shall we despise a motive of human respect and fight sin empty-handed if the love of God grows cold? Shall we ignore order, heaven's first law, and cleanliness, next to godliness, as aids to virtue? Most people act from mixed motives and while they should constantly try to make their motives unselfish or supernatural, sometimes only heroic sanctity can do so.

The discipleship of Christ and *the inspiration of the saints* are both vital teaching aims. We are made for God. The intellect seeks truth; the will desires good. God is the infinite Truth, the infinite Good. Nothing short of union with God can satisfy. That union is attained by imitation of and union with Christ, His Son and Revealer. Our Divine Saviour has called all men to imitate Him and has given them the means to do so. No matter what the person's state in life—for the married state is no more a bar of perfection than the religious state is its guarantee—holiness depends on personal effort. The idea of discipleship is made more clear by considering the word itself. The disciple is one who puts himself under discipline by undergoing a course of training from a master. From the ideas and precepts received he tries, with ever increasing skill, to imitate his master.

The child must be led to realize the importance of and to use the means for gaining that knowledge and love of Christ which spell personal loyalty. The child must be suffered to

come unto Christ and not hindered by poor teaching, bad example, or scandal. There is a power inherent in words of Christ that no equivalent phrasing possesses. Let the child hear Christ speaking His own words in the Gospel.

This following of Christ is seen as possible from the fact that others, the saints, have imitated Him. They were the world's best benefactors. A Joan of Arc did more for her country than a Louis XIV. Knowledge of their lives gives us pictures of living history. The power of the lives of the saints, when skilfully interpreted, approximates their power when on earth. But the saints must be shown as they were and as the better biographers are telling them, not as lifeless or inhuman abstractions, but men and women like the rest of us. St. Aloysius and the Little Flower overcame very real faults. The possibility and duty of imitating them should be insisted upon, in the words of St. Augustine: "What they have done I also can do." Children should know and try to imitate the saints whose names they bear, as well as others suited to their age and sex. Children should not be frightened away by the austerities of some saints. The necessity of the teacher's own good example is revealed in the charge of St. Paul, "Be ye imitators of me as I am of Christ". "Example," says Edmund Burke, "is the school of mankind and they will learn in no other."

Preparing for adult Catholic life. As the twig is bent, the branch is inclined. We do not want any more nominal Catholics who, though they attend Sunday Mass, look on from a distance bored, upon whose ears fall unheeded, appeals for interest and participation in all the good works of the parish, the diocese and the Church universal. The real workers are always too few. The child should therefore from tender years realize this Catholic attitude and should be given suitable opportunities for fostering it. The class, the sodalities and clubs, and the extra-class activities can develop this spirit of self-sacrifice and personal consecration to such worth while things as Catholic reading, works of charity, mission support, education, and last but not least, civic betterment. True, the childish results obtained may in themselves be insignificant, but who will deny that contributions and prayers for the missions, projects that include visiting sick classmates, providing Christmas

entertainment for orphans and homes for the aged, attempts at public welfare and charitable endeavor are not *very* significant in their *training*? From their performance the child derives the happy consciousness of his place in church work and prepares himself for future usefulness.

II.

We must never lose sight of the fact that we teach John and Mary rather than the catechism. Nor only our *aims* but our *teaching methods* as well *must be governed by considerations of the child's age,* its mental, physical and spiritual faculties, its manner of thinking, acting, and outlook on life. Now, if ever, is the time to recognize and direct the instinctive tendencies and impulses toward good and evil, and to capture the emotions and feelings for religion. Now is the time to write indelible impressions upon the tablets of memory, not cramming them with indigestible rote. The growing intellect must be fed God's truth and this must be associated with secular knowledge in such a way that never will there be a divorce between knowledge and faith. So, too, the will must be strengthened, for the will more than the intellect is the arbiter of destiny and the maker of character. Now is the time, by story and personal example, to fire the imagination with ideals and ambitions that will become accomplishment; the time to supply compelling motives of conduct that will operate when unlawful pleasure beckons.

This child then that we teach, composed of so many diverse elements, powers and capacities for good and evil, *grows daily* in grace, knowledge and stature. What serves to educate the infant fails utterly with the child and youth. The *infant* is a bundle of feelings, instincts, and sense impressions. Wonder, imagination and imitation are its strongest assets. Obviously the tender, colorful and mysterious elements of religion, based on parental analogies, will be the means to enlighten its dim intellect and strengthen its feeble will. The *middle years* of nine and ten need a more direct attack upon both intellect and will. The *adolescent's* hero worship will demand fitting examples, motives and ideals; his developing passions will need control and direction.

Child psychology then must govern both our aims and our teaching methods. In other words the methods used so suc-

cessfuly in the other branches for imparting knowledge and developing skills and habits, must be used in the catechism class to impart religious knowledge and secure religious conduct. The laws of learning, the adaptation of our teaching instruction to the capacity of the child, the use of the child's apperceptive masses as the basis of supernatural truth, the laws of interest, motivation, habit formation, the function of motives and ideals—all these must be pressed into the service of the catechism.

III.

We have now come to the last part of our paper, *methods*. In fact methods have been in our mind from the start when we discussed aims, and just now when we referred to child psychology. Nevertheless we treat now more specifically of the methods of securing the aims and inculcating the principles outlined above. No methods can guarantee success. They are only means to an end. They function only when the teacher breathes life into them. An improvement in general teaching methods has brought better results in the secular subjects, and the inference that improvement in religion methods will also bring better results is quite valid.

We may consider the methods proper to the teaching of the catechism under two heads: 1. how *to impart correct principles* of knowledge, conduct and worship; and 2. how to *secure* the consequent *expression in conduct* of those principles. We have already discussed conduct expression under our general and particular aims. We shall confine ourselves now to the first: how to impart fruitful knowledge.

It is a truism to say that worth-while things have their price and are attained only by effort. We cannot dispute the fact that the child's *religion* is its most precious heritage and that in proportion to its importance it is *hardest to teach*. Religion concerns the intangible, the spiritual. Its prescriptions go counter to our fallen nature. The very medium of its communication, such as the catechism, abounding in abstract ideas and terms, as any scientific text book must, is unsuited to the image-loving, sense-minded and wondering child. To make the abstract concrete, to make the spiritual vivid, to grip the mind, to enthuse the will, to stimulate the feelings—here is a task that calls for careful preparation by the teacher.

The conscientious teacher will endeavor to master the aims and methods of religion teaching. This we may call the remote preparation. But there is another and more immediate, *the preparation of the lesson plan.* How many teachers prepare their catechism lesson? Certainly the daily lesson plan should be written up daily and weekly for the first few years of teaching. It is a flexible chart, an army of auxiliaries owned by the teacher, not owning her. Its purpose is to clothe the bare bones of the catechism with the living flesh of reality, to supplement question and answer, and to illustrate the imparting of truth. It tries to find some point of departure for the lesson in the present-day experiences of the children by relating it to their lives. It takes the lesson material and plans for its use under the heads of aim, presentation, illustration, and exposition, definition, recapitulation and application. It will contain besides knowledge aims an honest attempt to provide for conduct expression and feeling aims as well. While this may sound forbidding it is not so in practice, for practice will combine two or more of these heads, in addition to making easier the use of all.

Lively debate has ranged about the catechetical or *question and answer method.* Some despise it entirely and point out that its use has disappeared from the teaching method in other subjects, that it is suitable for review only and that it is unnatural. Yet it has tradition behind it, it has secured good results, it "preserves the form of sound doctrine", and is an epitome of Catholic truth and practice. How shall we use it? Have we used it properly? If not, let us try that first before we discard it. The catechism must be supplemented by story and example, by project problems, by visual and dramatic aids, by expression and by correlation. It is a bare outline to be filled in by the teacher. Its answer must be led up to, not started off with, from the apperceptive masses of the child's mind. If we do this our children will understand their religion, and we shall draw away from that dread rote memory which has given our critics such a powerful weapon. Let us repeat—between memorizing and understanding, choose always the latter. There are some things of course that must be memorized, v. g. the definition of a sacrament, mortal sin, prayers, etc. There is however little gain in burdening the

child's memory with all the catechism's questions and answers. Of what use to a little child are the numerous ways of becoming accessory to another's sin? Finally, the questions must be broken up indeed and explained. But always let us start rather with an illustration and lead up to and conclude the lesson with the question.

We have remarked that *a wrong order of presentation* is one of the faults of our catechism teaching. We go from the abstract to the concrete instead of going from the sensible things, by analogies, to the abstract. Now we read in the gospel that Christ spoke in parables, i. e. He associated the commonplace objects with religious truths. "Behold the lilies of the field," "the sower went out to sow his seed," etc. and so He worked up by example and analogy to the spiritual truth. A little thought on the nature and manners of child life, of the life about it, the surging crowds of the city, games and play, the daily tasks of home and school, the policeman, the letterman, the fireman, the auto, the plane, the radio, the 'phone, billboards, jazz and athletics—will open up suggestions for use as entering wedges for spiritual truths. In this way we shall hang a bit of religion on every peg of the child's experience.

We *must then first prepare the child* for the particular lesson by approach *through the child's apperceptive masses,* through its instincts, present-day purposefulness, and motivation. It may be a story, a problem of conduct, a concrete historical or biblical event, or a case of conscience. This builds up a concrete background of facts, images, and experiences for the spiritual truth. Such preparation will be easier if we make the truth to be presented very definite by answering the questions "just what truth", "what feeling", "what conduct do I wish to drive home?"

Illustration and explanation must also go from the known to the unknown, from simple to complex, from old to new, by any useful devices. By doing this we work up to the definition rather than down from it, and the child has been helped to think out the answer for itself. Some religious truths however must be taught *deductively* and not, as just suggested, inductively, and for this purpose the teacher must analyze the question and answer into its parts, explaining them in suc-

cession and applying them to life and conscience. The *topical method* of teaching and recitation is recommended in place of the crazy-quilt method of teaching many unrelated topics. The catechism page often abounds in separate thought-units, and while many of these are actually related, the relation often is not evident. In such cases, if the teacher were to build up the page's contents into a topical sentence and teach it as a single topic and show the relation of its parts, the children would grasp and retain the truth better.

The appeal to the sense and imagination is most important. This is the method of Christ in the parables and of the Church in the liturgy. In fact both use a multiple sense appeal. Commonplace things in this way are made to swing the censor of service to religion. So charts, chalk talks, singing, diagrams and the handling and making of things, all serve to make truth graphic by presenting it to the mind through many senses. The occasional writing out by the child of the lesson serves the same purpose. Finally, the teacher must not fail to enlist the dramatic instinct in the service of religion. The sacraments and the Mass, Biblical stories and stories of virtue can be dramatized simply and tellingly.

It is most desirable also that *religion be correlated* with other subjects. All knowledge is one in the Divine Mind, but in the human mind it is too often disparate. The digger after truth, the specialist, becomes narrow. He knows his own field but nothing else. This is the bane of the public school teaching—secular knowledge only. Knowledge and religious knowledge should not be allowed to grow up separately. Religion should knit all together. Thus, for example, the missions can be brought into geography. So too the laws of arithmetic speak of the inflexible laws of God, and the principles of grammar, applied to composition, illustrate the need of the application of the principles of religion to conduct. By means of correlation religion and secular knowledge reïnforce and illustrate one another.

While we have been overlong and sketchy we did want to give a bird's-eye view of the rich field of religion methods to be worked over by the teacher, whether cleric, religious or lay. This outline suggests the aims and methods that should be incorporated in the religion class. Attention to them all at first

will be difficult, but practice will bring proficiency. The teacher should be careful lest the naturalism and mere material efficiency of his other teaching creep into the catechism lesson. Sympathy, the spirit of prayer and good example, must vivify the task. The teacher, more than the book, is the school. He must not hesitate to discard the old if need be and to try the new methods that suggest themselves, to keep an alert and open mind in order to make the truth more vital and practice more appealing. This requires a great deal of work, but all life and success is work. If effort is worth while for the sake of the child it is also for the teacher personally. No person can engage in any worth-while endeavor, and especially that of imparting Christian truth, without being immensely benefited, mentally and spiritually by such effort. The teacher does not teach alone. He is associated in his task with the master minds of all ages, with Bede and Thomas and all missionaries and teachers of God's truth; he stands, the most recent of a long line that goes back for its authority, inspiration and example to the Perfect Teacher, Christ.

"They that instruct many unto justice shall shine as stars for all eternity."—Daniel 12:3.

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THE COMMERCIALIZED AMUSEMENT OF READING.

IT might seem strange, at first sight, to number reading among those commercialized amusements concerning which we have been speaking from the standpoint of the parish priest.[1] The word "Reading" has a studious sound, and seems to denote something of mental application and serious thought.

The world of books still keeps, in our estimation, some of the dignity which it had in former times when books were written and read only by students and when amusement was but a secondary consideration in the literary world. But every pastor of souls must realize that, to most of his people, reading is much more of an amusement than a study. The invention of printing and the spread of education have turned the literary

[1] ECCL. REVIEW, July 1927, pp. 28-40; December, pp. 606-617.

world topsy-turvy. The great majority of mankind do not wish to study, but they do very much wish to be amused. The recreational side of reading therefore has immensely developed and reading has really taken its place as one of the most important of the commercialized amusements of our times.

No one need go out of his own parish to verify this assertion. Visit the homes of any of your parishioners, and what are you likely to find there? First, you are quite certain to see the daily papers in great abundance, surely one or perhaps two or three, the week-day editions and the Sunday editions, the colored supplements, the magazine department, the rotogravure insert, the comic supplement. All the members of the family read the newspaper. Even the children, as soon as they can read at all, imitate their elders and " read the paper ". The reading of newspapers is an universal habit, more common than coffee for breakfast, more universal even than going to the movies.

Now why do people read the newspapers? First of all, one may answer, for the sake of the news. Granting this for the moment, we shall do well to observe that even the news is served up nowadays so that reading it is an amusement. The modern journalist looks chiefly to the human interest story. He thrives on the sensational. He serves up to the public a highly spiced and garnished preparation of the news, selecting for emphasis the most entertaining and amusing features.

This is the characteristic especially of what we call the yellow journals which enjoy such popularity nowadays, and whose circulation runs up into the millions. They strive to amuse, and the reason why they play up sensations, retail scandals, give minute details of horrible crimes, is—we may as well face the fact—because the public is so amused by these things. Even reading the news therefore, such as it is, in our newspapers, has become a commercialized amusement and one that it is immensely profitable to purvey to the public. People read the news, not to keep abreast of the times, nor to study current history, nor to acquaint themselves more deeply with international affairs, nor to study human nature, but rather to be amused. The attitude of our reading public today is much like that of the idlers in the Athenian marketplace, who used to ask each other, " Ti kainon; " " What's the news? "

with the same anticipation of amusement that induces the modern man to reach for the morning paper at the breakfast table.

Most Reading for Amusement.

In dealing with the very important question of getting our people to read the right sort of papers, we must take this into account, that most of their reading is done for amusement and that our recommendation and exhortation have to be strong enough not only to overcome the rest of the distractions of the day, the moving pictures, the feverish life of cities, the crowded interests of the streets, the complexity of social life, but they have also to prevail against the immense interest and appeal of reading for amusement. We must bear in mind that even the reading of the news of the day, which might be made a useful and improving study, is, as a matter of fact, largely a commercialized amusement.

Again, the make-up of any modern newspaper proclaims this fact. We take up at random a paper of the day and we find that the first item in great lettered headlines has to do with the terrible plight of forty-one men, trapped in a mine. The catastrophe is sensationally described, with vivid details which make it interesting reading. The next headline deals with the human interest story of the battered and bruised condition of a defeated pugilistic champion. The next heavily printed words on the page harp on an alleged abduction case, which has for weeks been affording sensational material. In a word, the whole front page is filled with material which has been picked up by expert students of the public taste as possessing the greatest interest and amusement value for the average reader, out of all that has happened in the world since yesterday's edition.

But the larger part of any newspaper nowadays is not given to news. Stories, feature articles, fashions, departments, radio, the funny section, athletics, the picture page, advertisements (which have also for many people a distinct amusement value), all these things take many a page, even in the week-day edition. As for the Sunday paper, it is frankly devoted for the most part to amusing reading. Surely then, we can truly say that the majority of our newspapers

come under the heading of commercialized amusements. We shall defer the discussion of the effects of this amusement to a later page. Let us go on to speak of the magazines.

As the parish priest passes by the drug store or the newsstand, he must often be moved to wonder at the bizarre display of weekly and monthly periodicals exposed for sale. Of all the colors of the spectrum and with some hues never seen before on land or sea, these popular magazines form a literature by themselves, which runs all the gamut from intelligent respectability to prurient nonsense. But good and bad, large and small, their principal study is to amuse. They are a part of the huge modern development of the commercialized amusement called reading. The greater part of their contents is intended not primarily to instruct or inform, but to entertain.

Some of these periodicals are good and wholesome in their influence and give true and useful information. Others are bad, poisonous and detestable. We are not concerned just now with criticizing them, but rather calling the attention of our parish priests to the significance of all this popular reading as bearing upon our own effort to get people to read what they should read, so as to become more intelligent in their knowledge of their religion, more fervent in its practice and better able to answer the questions and solve the difficulties of non-Catholics. We have to compete with a huge commercialized amusement of reading.

A great many persons, nowadays, who read a good deal, hardly ever open a book from one year's end to the other. This means that they never really choose their reading, but take what is pressed upon them by the great organized commercial establishments which purvey amusement to the public through papers and magazines. They read frankly for amusement, and they find entertainment enough in what comes to hand. If one shuts his eyes for a moment, and tries to imagine the circulation of reading matter through the body of society, he may gain a better realization of the actual situation than can be had by mere statistics. To the priest, it is very useful to visualize what is actually happening in the reading world, for it serves as a decided stimulus to apostolic effort to promote good reading.

The Hearts and Arteries of Print.

Let us conjure up therefore a vision of society under the aspect of a great organic body. The printing presses are like huge mechanical hearts, which keep pouring out incessant streams of reading matter. These flow into the great arteries of the mail and express and of the organized delivery systems and sales systems of newspapers and they are carried far and wide into every capillary of the body politic. The circulation of these streams of literature is as continual, as permeating and as copious in its way as the supply of blood to the body. Immense and powerful presses, capable of printing billions of newspapers and periodicals a day, contribute by far the greater part of this reading to the people. What is the combined circulation of the newspapers of our country? Where great city papers touch the million mark in their daily editions, how vast must be the sum total of all the circulation of papers big and small. This is the main flow of the circulation of print. The newspapers have easily outdistanced all other forms of reading. Subsidized by the vast sums secured for advertising they have swelled their circulation until practically every adult in the nation "reads the paper".

Then come the periodicals, the monthly and weekly magazines and these also have a vast circulation. Several of them exceed two million copies in every issue. A fairly large number go over a million. While the newspapers are skimmed through, and no one reads everything that they contain, the magazines have a more permanent character and are read much more carefully. The monthly magazine is current for a month, the weekly magazine, for a week. The number of magazine readers is less than that of the newspaper readers, but still it is very great. Every intensive method that highly trained executives can invent is used to increase the circulation of these magazines. They also depend on advertising for their support, and advertising depends on circulation. The large advertising agencies are not interested in small circulation. Speak to them of fifty thousand and they turn away. A hundred thousand is a mere bagatelle. At five hundred thousand some interest is shown, but a million really gives prestige in the advertising world. Hence the effort to drive

circulation up to the million mark. Hence the methods used to promote, not only subscriptions, but sales at newsstands, drug stores, in railroad stations, in shops of various descriptions. This means more and more readers of magazines. The magazines must be made more and more interesting. The amusement feature must be stressed to the breaking-point. "Be popular" is the keynote of great circulation.

Finally we come to books, bound books, with permanent covers. These also, at least the ones which entertain and amuse, are circulated in astonishing numbers. The practice of publishing books in paper covers is not so widespread here as it is in Europe, and therefore books with us are much more expensive than popular magazines. Yet in spite of this the number of books bought is considerable and the number circulated through the public libraries is also large. It is significant that the books which sell in the largest editions are novels and text books. The former, of course, represent the element of amusement, the latter, of study, but the study is for the most part compulsory, while the amusement is sought after with avidity.

"Do you find that the present-day rush and excitement, the multiplication of commercialized amusements and the strenuousness of social life have had an unfavorable effect on the book trade?" We asked this question of one of the heads of a great secular publishing house in New York recently. "On the contrary," he replied, "strange though it may seem, we never have had so large a business as at present, and books are being bought in increasing numbers." Thus, the bound book is holding its own, even in the world of newspapers and magazines. The increase of reading as a commercialized amusement and for purposes of study is keeping pace with the other occupations of civilized life.

The Omnipresent Periodicals.

The book sellers and the book publishers, however, especially the Catholic publishers, can hardly be said to keep pace in their commercial methods with the publishers of magazines and periodicals. For one book store, even in the larger cities, you will find dozens and scores of newsstands. For one dollar spent in books, hundreds of dollars are expended for maga-

zines and papers, though the price of the latter, because of their income from advertising, is relatively low—far below the cost of production. The distribution methods of the publishers of books seem far inferior to those used by the publishers of newspapers and magazines. Now we know that human nature always tends to follow the lines of least resistance. Consequently people will pick up and read, or will buy and read, the things brought most conveniently to their attention. It is the omnipresence of cheap periodical literature which explains much of its popularity as reading matter. Were newspapers and secular periodicals as hard to get at as Catholic books, it is questionable whether they would have one hundredth part of their present circulation. Evidently then this is a tremendous handicap to Catholic reading, that it is so hard to come by and so little urged on the attention of our people.

When we begin to analyze the contents of popular reading matter, we find that this commercialized amusement partakes of the drawbacks and defects of popular amusements in general. It is vulgar, at least much of it, in the sense that it appeals to rather low tastes, depends for its interest on cheap sentiment, uses themes and motives which are sometimes trivial, sometimes sordid. Many priests are very much concerned with the problem of their people's reading. They are aware that the members of their congregation amuse themselves with the same sort of reading as appeals to the general crowd. They know that this reading matter is sometimes useless, often absolutely bad, and they would like to have their people read something good and worthy. We shall take up this phase of the question later on. For the present let us try to analyze the drawbacks of popular reading as it is today.

The first quality required in the commercialized amusement of reading is that it shall be interesting. What is not interesting will not be read for entertainment. Now if there were only a few magazines and papers, it might be possible to fill them with stories and articles which would be thoroughly excellent and elevating and at the same time very amusing. But the number of persons who are qualified to write in this way or who are willing to make the effort required, seems limited. So it follows that the huge bulk of periodical litera-

ture drafts into its service many persons who have neither the capacity nor the industry to combine amusement with an elevated tone of writing. Since the presses must go on devouring paper and turning out reading matter, the great army of writers must perforce produce huge quantities of copy. To make this interesting, they appeal to the lower ranges of human nature. It is easier for them to interest and attract the lower selves of their readers than to make the higher selves the object of their appeal. There are some discreditable notes in human nature that vibrate all too easily, and it is these they keep striking with disgusting assurance. Just as in the moving pictures, the best actors and actresses produce the cleanest plays, because they can depend on their art to appeal to their audiences, and just as the actors and actresses, the latter in particular, who have little art are likely to resort to sensational indecency to attract audiences, so the good writers are often clean and elevating because they rely on their art to be attractive. The popular writers who lack talent are very apt to appeal to the baser passions, so as to be sure of selling. Of course, this is not an absolute division. There are some very good writers who debase art. But the need of getting the stuff read is at least a temptation to the mediocre to be sensational and indecent.

The Dreadful Waste of Time.

Apart from the positive evils of commercialized literature it is a dreadful waste of time, much of it, and has a deteriorating influence on the mind. To make the memory and intelligence as common as an open highway, through which one drives herds of inconsequential thoughts, is certainly to dissipate and weaken the mind. We remember a good old gentleman, who, in his declining years, had nothing particular to do but read. One of his sons belonged to a circulating library and he had instructions to bring home to his father every two or three days a small armful of books. The good old father did not care what kind of books they were, just so they were readable, and day after day, and evening after evening, he browsed through that most miscellaneous collection. But, lest he should read the same volume twice, he had a little secret mark that he put on the title page, so that he

might not get into the middle of the book and suddenly discover that he had read it before! Now an instance like this might well serve as a parable to illustrate the sort of reading which many people habitually carry on nowadays. They simply browse through wastes of print, and they can hardly tell whether or not they have read a magazine or paper before unless they look at its date. Ask them what they read yesterday and they will have great difficulty in telling you. They can hardly recall what they have read today. Yet if these same good people had been persuaded to take up some systematic reading and persevere in it, the time they have wasted in the desultory persual of cheap print would have been utilized to store their minds and imaginations with thoughts of value and with ideas and ideals which would endure throughout life.

When we set off against the vast deal of unfruitful reading, the great need which our people have of better instruction in their faith, of better knowledge of Catholic history and tradition, we are much impressed with the importance of getting our pastors to do all they can to encourage Catholic reading.

From time to time the priest has opportunities of finding out how much or how little lay folk know about their religion, and very often the discovery is not particularly gratifying. Many of the laity learn little more about their religion after they leave school. They may pick up some additional information here and there, in a conversation or a sermon, but very few of them deliberately read to inform themselves further about the faith. Indeed, they do not seem to realize their duty to learn more and more about God and His Church.

The penny catechism tells us that the end of man on earth is to *know* God, love Him and serve Him; and love and service depend on knowledge. It should follow, therefore, that even the lay folk ought to try to know God better and better. Now the most efficacious means of accomplishing this is surely by good reading, by the systematic and persevering perusal of Catholic books.

It is quite extraordinary how the practice of daily reading, even for a short time, will round out and complete a Catholic's knowledge of his faith. Most people begin to forget what they learned at school concerning religion as soon as

school days are over. Little by little their recollection grows hazy and their knowledge is less definite than when they were scholars. But if they can be got to read a bit from time to time, they will acquire new information concerning their religion and will keep correct the outlines of the old.

Some Significant Instances.

Some interesting instances of this fact must have come to the attention of every priest during his ministry. We remember one or two of particular significance. The first is the case of two Catholic women, a mother and her daughter-in-law who had followed the advice heard in some retreat to make daily spiritual reading together in their homes. For years, they kept up this custom, each day at about three in the afternoon they would sit quietly down at home and one would read aloud for about a quarter of an hour while the other one sewed. Then the one who had been sewing would take her turn at reading for another quarter of an hour. The books they chose from the Sodality library were excellent and interesting, Lives of the Saints, explanations of doctrinal subjects, essays in Church History, biographies of Catholic personages, etc. It was quite surprising how speedily they would get through a volume, and since they chose books which were interesting, this pious exercise was really a recreation for them. The children of the family, too, used to come in and out and though sometimes they mischievously tried to interrupt and distract, they would often linger to listen, especially when there was an interesting passage under way. Thus the whole household was benefited by this exercise.

The influence of this daily reading from good books upon the character and the mentality of these women was quite extraordinary. Their knowledge of their religion surpassed anything one ordinarily sees in lay people. They were never at a loss for an answer to any question which their Protestant friends could ask, about the Church, its history, principles and doctrines. Naturally, in the Lives of the saints they absorbed a great deal of history as well, and the general culture which they got from this continual reading and especially the Catholic information were very precious. At the same time their spiritual life was deepened, of course, and their intelligent

understanding of their religion greatly improved. Their children, too, or grandchildren as the case was, derived a lifelong interest in, and impulse toward Catholic culture from the example of their elders, and from what they heard themselves of this daily reading.

Now that half an hour a day spent in pleasant and profitable reading was probably the most recreational time of the day for these women as well as the most profitable from the standpoint of intellect and faith. It was a relief from the monotony of daily tasks. For that half-hour their minds were far away from household affairs, journeying in distant lands, interested in former times, associating with some of the noblest and most appealing characters of the Church's history.

During that half-hour they were storing up thoughts and memories which cast a pleasant glow over the ensuing twenty-four hours, and the fidelity with which they kept up the exercise during so many years was not only the fruit of a pious resolution but sprang also from the interest and pleasantness of the reading. In how many households might it not be possible for us to introduce this custom, if only we ourselves were convinced of its utility and would continue to suggest it in season and out of season, year after year. Such a result is worth much effort. Catholics by duty and inheritance should be the best educated and most cultured of people. To direct their reading into the right lines is a great means to make them so.

Another instance, of a different kind, is the case of a professional man who was once relating the history of his reading. "From the time I was a boy," said he, "I somehow felt an intense interest in Catholic books. No doubt it was the result of the influence of my professors at school, but it became a real recreation for me to read Catholic biographies and histories and to ponder over such books as Balmes' *European Civilization, Protestantism and Catholicity Compared.* I began this habit of Catholic reading as a young man, and used to spend my evenings poring over these books for my personal gratification, not realizing how great a benefit I was doing myself. For not only did I acquire a wide knowledge of Catholic history, doctrine and tradition," he continued, "but I stocked my mind with a great deal of other useful information as well. One cannot read such books without learning

much history and many points of science. My profession is the law, and many a time it would happen to me when I was pleading a case before judge or jury to bring up some historic fact or some scientific comparison which helped a great deal to clarify my argument and to win the case. My friends would come up afterward and inquire where in the world I had got that piece of information or had come across that illustratory fact. Then I would begin to ask myself where I had come upon it and the answer would often be that it was the fruit of the reading I did of evenings from Catholic books."

We might add another instance which a priest recently related to us concerning his own good old father. He earned his bread by the sweat of his brow and had not had many opportunities for education. But there was one book that he loved and which he had read over and over again, fifty or sixty times. It was the famous poem "Dreizehn Linden". He knew it by heart, from end to end, and in the evenings or on a Sunday afternoon one could see him reading it over to himself, or silently repeating its well-loved cadences. This one poem sweetened and elevated that faithful soul with its simple faith and wholesome poetry. Here was real recreation of mind and heart, far more than he could have found in silly novels or hectic movies.

Is it not worth while for us all, for all priests who can influence and help the people, to bend our efforts to bring such blessings and advantages to our Catholic homes? The task is a difficult one,—the secular periodicals and books are alluring. We must make great and persevering efforts to encourage our people to choose wisely. But the fruit is worth the toil.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE DECLINE OF CATHOLIC TONE AND TASTE.

The end of the sixth chapter in the second letter of St. Paul to the Corinthians, deserves frequent reading and serious thought in our days of social intercourse and business relations with people whose theological opinions differ from our own religious belief. The apostle warns his Christian communities against religious worship and practices of paganism. To-day his task would be far more difficult, for he would be obliged to face men with no religion whatsoever. How wise and timely his warnings and prohibitions were, even in his own days, when the world was pagan, we can readily perceive from the adverse influences following our constant daily association and intimate converse with people mostly not of our faith. Our present conditions as Catholics are such that frequently we cannot obey the laws of the Church to the letter; we always find this more or less difficult and at times nearly impossible. And yet, we must draw the line when there is question of giving up the faith. We know what happened to Solomon, the wisest of men. He became the greatest of fools in the company of heathen women. That same line of conduct always proved the greatest misfortune to the Jews in the Old Law. Their association with heathen nations seduced them frequently and caused them to fall so low as even to adore the golden calf. How often does the history of such association repeat itself to-day, both in public and in private life.

In the Catholic Home.

We are surely slipping—who can deny this fact? Pay a scrutinizing visit to the homes of our Catholic people: where is the Catholic parlor of old? Often not the least sign of Catholicity can be found there to-day. Pictures of the Madonna or the Guardian Angel seem to be too old-fashioned;

at best they are assigned to the bedroom. When mother perhaps insists on Catholic tone, the modern young lady of the house will tell her: "That isn't up-to-date, not according to style!" Home decorations that banish our Blessed Mother from a place of honor are certainly not according to Catholic taste. Why not set out fearlessly to create a Catholic style? If the rich do not hestitate to place paintings and statuary evidently Catholic in tone and theme in their parlors as lovers of art, why should Catholics hesitate to do so as lovers of their faith, by giving the place of honor to such pictures and statues in their homes? Little family shrines or altars are at most tolerated in an upper room, closed to the public. Nothing appears on the walls or on the mantlepiece to suggest a good thought, a prayer, an ejaculation. Sad to say, our Catholic people often seem to think that they owe an apology to casual visitors for such ornaments in their homes. Our Lord and Saviour, Jesus Christ, certainly can lay claim to a place of honor in our homes; even the heathens give such honors to their gods and goddesses in their homes. And if we should place the Mother of Christ at the side of Christ, her Son, could that dishonor Him or embarrass Him? And as to the library or the table upon which the reading matter is placed on view, we no longer find Catholic titles there, but we may discover all kinds of papers and magazines that poison the minds with false principles, and feast the eye with lurid pictures that will debauch the soul. Where is the antidote for all the poison thus absorbed against the faith?

On the Stage of the Parish Hall.

Another important place to be considered in this connexion, is the stage in our Catholic parish-halls. What has become of our morality plays of years ago? The greatest advertisement for any play seems to be found in the fact that it drew a "full house" for weeks and months on Broadway, the "White Way" of New York. Time was when "Broadway" left a bad impression in the mind of a Catholic, but to-day it is supposed to bring success to the Catholic parish-hall. His Eminence Cardinal Hayes, addressing 1,500 members of the Catholic Actors' Guild at their annual luncheon, rebuked current unbridled realism, picturing the evils of unrestrained gloom and

bitterness in stage presentations. "That," to quote the Cardinal, "is what we get from this realism of the hour, which tries to portray to the public, life in its errancy, in its failures here and there. It portrays on one side all the luridness and despair, but never for a moment presents the other side of the picture, which is that into that very mire, mud and dirt the Lord Himself, the Saviour of mankind, is ready to walk, to lay a hand of benediction on the miserable things of life."[1]

To advertise a performance under Catholic auspices as a "Broadway success" does not therefore show good Catholic taste. Before venturing to quote such references the reading of a further remark by His Eminence on the above occasion may be apropos: "Faith, hope and charity are pushed aside in such plays, just to pander to the lowest instinct of human nature. It puts a blot of shame on our city to think that for a moment such unfit plays can be tolerated. And what grieves me most is that so many actors and actresses with genuine talent are willing to play such parts on our stages to-day." To refer to "Broadway successes" therefore is, to say the least, questionable, for even if only one "Broadway success" should be good, people will consider all of them good on our authority. What is more, if they are invited to see "Broadway successes" in our parish halls, why not see the original on Broadway? Who will draw the line? Presently they will hear the whispering of the guiding principles of the world: "Evil to him who evil thinks," and that dispels every doubt as to Catholic propriety. No further questions are asked as to Catholic taste.

In Society.

When we come to society affairs, we find an even more difficult problem, for man will and must associate with his fellow-man. When attention is called to the danger-line, the cry is raised at once: "Man must have relaxation!" True, but St. Paul says: "Rejoice, again I say: Rejoice, but in the Lord". Relaxation must therefore not be sinful. It must not be scandalous or sought in ways which do not respect our standard of morality. To avoid all associations with those not of our faith is impossible and not even reprehensible at

[1] *New York Times*, 11 May, 1926.

times; but why not draw the line at *intimate* companionship, at *exclusive* friendship with such persons? These close associations are the real danger. Who does not see the risk lurking in the attendance of our children at public grammar-schools and high-schools? Who has not heard of evil results for our young people attending state colleges and universities, where all companions are practically not of our faith, and many of no faith? This danger is confirmed again in the statement made by the Rev. Dr. W. M. Horn, the resident Lutheran pastor at Cornell, during the Lutheran Synod held at Utica, in June, 1927. "At least one half of the professors and one half of the students at Cornell University never attend church on Sunday, and some pastors stationed at the university by their denominations do not believe in the deity of Christ. Seventy-seven per cent of our Lutheran student body at Cornell attend church. The Presbyterian Church has about 1000 students at Cornell and about 100 of them go to church."[2] This statement needs no comment.

Here we must also give a thought to the numerous social and fraternal organizations that are either directly opposed to the Church and her teachings, or are indirectly dangerous to our people. They necessarily bring about close associations with non-Catholics and even with bitter enemies of the Church. As members of such societies, or by fraternizing with similar societies, Catholics are unknowingly influenced by principles positively antagonistic to our holy faith. Such companions will invariably affect Catholics by their conversations, actions and amusements.

In Reading Matter.

Another source of great danger to our Catholic families is the reading matter frequently found in Catholic homes. Very often not a single page of Catholic literature is to be found there to counteract the evil effects of promiscuous reading. Man is greatly ruled by what he reads. Men and women interested in politics are swayed by their partisan paper. The same result will follow the reading of papers, books and magazines, advocating principles and doctrines inimical to the Church. What harm must not such reading produce in the

[2] *New York Times*, 17 June, 1927, p. 26.

minds of Catholics, whose knowledge of faith is so defective, and who nevertheless depend upon that five-minute talk on Sunday morning for the necessary information concerning their religious life and practices? How can such Catholics defend or even explain their faith to well-meaning non-Catholics, let alone, aggressive foes of the Church? How pitiful to hear our young people say that Catholic literature contains too much "religious stuff", and that they hear enough of that on Sundays! They foolishly make known their want of education, for the classic literature of every nation is based on religion, even among the heathens, who speak of their gods and goddesses on every page. And, what should be a matter of pride to them, we find that even among non-Catholic authors their masterpieces are based on Catholic doctrine, history or legend, as for example: Longfellow's "Evangeline", Goethe's "Faust", and Shakespeare's masterful dramas. How the world both Catholic and non-Catholic paid tribute to Dante, a few years ago, at the sixth centenary of that great Catholic poet! And yet his famous Trilogy was entitled: "Heaven, Hell and Purgatory". Is there anything more religious than that?

In Religious Hymns.

This brings us to another feature of Catholic life: the choice of hymns frequently made for occasional religious services, when the wish of the laity is more or less stressed. We need but recall the selections rendered at weddings, funerals, and even at Holy Name "rallies". People become indignant when you tell them that such selections are not suitable for Catholic affairs in the church! "Why, everybody sings that!" they will retort, not knowing for example, that "Nearer my God", is a favorite hymn in Protestant churches; that "Oh promise me", is not a hymn at all. Granting that melody and words may be pleasing and devout, they are nevertheless used for Protestant religious meetings, and hence out of place at Catholic services. If we sing Protestant hymns in our churches, why forbid our people to be present when those same hymns are sung in Protestant churches? And yet those hymns are the substance of Protestant worship, as far as the people are concerned. Why should we search in Protestant choir-

lofts for hymns, when we have such a large repertoire of Catholic music? Take for example that beautiful "Holy Name Hymn", written and set to music by His Eminence Cardinal O'Connell. Could any hymn appeal more effectively to the soul and heart of a Catholic man? Again, what hymn is more appropriate and prayerful at funerals, than "Jesu, Salvator mundi", with the soul-stirring chorus "Miseremini mei, miseremini mei, saltem vos amici mei!" which in tone and words resembles a pleading, pitiful cry from the depths of Purgatory? And as to weddings, what abominable texts and melodies some of our people propose for that ceremony! Why not a prayerful hymn from our Catholic musical repertoire? Why drag into our choirs every latest ditty now heard at non-Catholic weddings and funerals, without considering words and sentiments, often not even Christian, simply because it strikes some one's fancy? "See America first!" is a great slogan for our traveling public: "Try our Catholic hymns first!" should be the slogan of our choirs.

In Religious Indifference.

The root of all our pastoral troubles is religious indifference, the most dangerous condition of the world at large, and the most detrimental to Catholic faith. People are fast losing their religious convictions in matters of faith and doctrine. "All religions are equally good", is a very common standard. What we believe is no longer the important matter, but "to lead an upright, honest life in public" calls for universal praise, as the acme of a good moral man. That is the doctrine the daily papers instil; the teaching the public schools insinuate. How easily we ourselves become victims of human respect in matters of religion. What catechist, be he priest or teacher, has not found it difficult to give religious instruction or lectures in history, even in our Catholic schools, academies and colleges, when a mixed class was to be addressed—fearing to offend non-Catholic pupils, or even causing them to leave? It is this very fact that prompts the suggestion frequently made, not to admit such non-Catholic scholars to our Catholic schools and higher educational institutions, so as not to be embarrassed when giving the Catholic doctrine and Catholic historical truth plainly and directly in every class-room.

Naturally one is liable to consider the presence of such non-Catholic pupils, and our lessons in doctrine and history will benefit them very little, if at all, whilst they will prove detrimental to the Catholic children.

In Mixed Marriages.

All that has been said leads to the great evil in the Catholic Church in America, namely to mixed marriages, which are becoming more and more numerous and are causing a lamentable leakage. Religion is often the last point to be considered by our young people. That is a fatal mistake, and one that too frequently turns out to be the stepping-stone to indifference toward all religion in the new home. This is followed only too often in the first or second generation by a total loss of faith. The constant, more intimate and more friendly intercourse of such with non-Catholic friends and relatives at their social gatherings or business meetings removes all doubts or fears concerning non-Catholic religions. The transition to their easier way of living, which they cannot but notice, is only too inviting, and before long the easier and wider path of life is chosen. A writer in *America* very appositely remarks: "History shows that, when social organizations merge they both lose their identity. If the Catholic Church wants to continue her success in the United States, she must continue her struggle single-handed and alone and not through aping the methods of other religionists by merging with the spirit of the times and the so-called powers that be. So many people excuse conditions with the statement that 'the times are different'. That is the easiest way, but at the same time it is the surest way to undo all that has been accomplished in the past. We are fast losing our identity because we are aping the mannerisms of organizations which are not spiritual and consequently force themselves into notoriety with methods absolutely at variance with the teaching of Christ. Would the fathers and mothers of a preceding generation ever have countenanced what is seen now on the stage at a Catholic organization's show? Yet it is done! Such is the time. Unless we have some modern exhibitions no one will attend the show. Ergo, it is all right!" [3]

[3] *America*, 4 Dec., 1926, p. 193.

Now what is the ultimate cause of this decline in our Catholic living and taste? None other than human respect. Such men and women are always afraid of what people will think or say. Does not the world speak of such a one as a coward? Is that person not ridiculed because of such fear and weakness? They have nothing to be ashamed of, nothing to regret. The world instinctively admires the sincere man and despises the double-faced deceiver.

The general tone and spirit of so many of our Catholic people prove our contention to a certainty. It follows, then, that this tendency must be met, must be opposed, must be made known to our people, so that, seeing results, their eyes may be opened, their faith may be aroused, their taste may be corrected, and a real genuine Catholic spirit may be engendered in our homes, in our readings, in our amusements, in our dress, in our speech, in the practice of our faith.

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ABORTION AND THE EMBRYOLOGICAL THEORY.

Qu. Is the embryological theory concerning the infusion of the rational soul of any consequence at the present time in the application of canonical legislation to the crime of abortion, namely canons 985, 4° and 2350 §1? These canons run as follows:

Can. 985: Sunt irregulares ex delicto: . . . 4°. Qui voluntarium homicidium perpetrarunt aut fetus humani abortum procuraverunt, effectu secuto, omnesque cooperantes.

Can. 2350 §1: Procurantes abortum, matre non excepta, incurrunt, effectu secuto, in excommunicationem latae sententiae Ordinario reservatam; et si sint clerici, praeterea deponantur.

Resp. The theory mentioned has only academico-historical value in connexion with the present canonical legislation on abortion and cannot be applied to the canons quoted above.

Abortion is defined as the ejection of the immature fetus. This definition, the one usually followed by the authors, has an authentic impress since it is given in the Apostolic Constitution of Sixtus V, "Effraenatam", 29 October, 1588. The fetus is considered immature or non-viable for the first six months.[1]

[1] Chelodi, *Ius Poenale*, Tridenti, 1925, p. 105. See Antonelli, *Medicina Pas-*

Abortion, of course, is not to be confused with acceleration of birth ("acceleratio partus"), for the latter refers only to the period of viability. Abortion must be distinguished likewise from craniotomy and similar embryotomical operations.[2] Hence those guilty of embryotomical operations (craniotomy etc.) do not incur the censure of canon 2350 §1.[3] The opinion that abortion does not include craniotomy is almost unanimous among commentators on the Code and in view of the obvious interpretation of canon 19 is the only tenable one.[4]

The embryological theory of Aristotle was followed by St. Thomas and many of the Schoolmen who held that the human fetus was first informed by the vegetative, then by the sensitive and finally by the rational soul.[5] Some of the Schoolmen qualified the theory with the precise teaching that the rational soul of the male fetus was infused after forty days, that of the female fetus after eighty days. Hickey, O. Cist.,[6] writes concerning the status of the embryological theory today: "Haec sententia perpaucos nunc habet defensores."

Among these defenders we find Cardinal Mercier, who gives us his view in the following words: "It is then much more reasonable to hold that God creates souls at the very moment He unites them to the matter they have to inform. Does this mean to say that the soul is created at the moment of conception? Such may possibly be the case and then from the

toralis, II, 4th ed., Rome, 1920, p. 52. Capellmann-Bergmann, *Pastoral-Medizin*, 18th ed., Paderborn, 1920, p. 40, extend the time of non-viability up to the 28th week. For doubts about the ejected substance in cases of abortion, Cipollini, *De Censuris Latae Sententiae*, Turin, 1925, p. 176, suggests the following rule: "Si praegnantia certa est, quidquid ex utero eiciatur, licet indefinitum vel indefinibile, non tamen corruptum, ideoque certo non vivum, abortus est: si e contra praegnantia non est certa, nisi ex eiectis certa appareant signa processus formativi, non obstante gravissimo peccato, abortus non praesumitur, neque ideo censura incurritur."

[2] For a full explanation of these, see Antonelli, in work quoted above, pp. 55, 56.

[3] Vermeersch, *Theologiae Moralis Principia, Responsa, Consilia*, vol. II, Bruges, 1924, p. 532: "Craniotomia, quamvis in se gravior, cum ab abortu plane sit distincta, hac censura non afficitur. . . .

"Qui vero craniotomiam exercuerint, irregularitatem ex homicidio non effugiunt."

[4] Can. 19.—Leges quae poenam statuunt, aut liberum iurium exercitium coarctant, aut exceptionem a lege continent, strictae subsunt interpretationi.

[5] St. Thomas, *S. Theol.*, I, q. 118, art. 2 ad 2um; q. 76, art. 3 ad 3um; *Contra gent.*, I. 2, c. 89.

[6] *Summula Philosophiae Scholasticae*, vol. II, 4th ed., Dublin, 1917, p. 457.

very beginning the embryo draws its life from the rational soul. But it is equally possible and much more probable that the soul is created during the course of embryonic life." [7]

The contrary opinion, however, which teaches the infusion of the rational soul at the moment of conception has a host of followers to-day. Reinstadler states: "Haec sententia hodie inter philosophos multo communior est." [8]

To obtain a proper view of the relation between the embryological theory and the canonical legislation on abortion it will be necessary to consider some of the salient points in the history of the pertinent laws. For the purpose of the present reply it will suffice to study the legislation on abortion from the time of Sixtus V up to the present day.[9]

The Apostolic Constitution "Effraenatam" of Sixtus V, (29 Oct. 1588), inflicted severe spiritual and temporal punishments on all who procured or helped to procure abortion or even prevention of conception.[10] Besides privation of office, privileges, benefice, deposition, degradation, extradition to the secular power for further punishment, and irregularity, the Constitution established also the censure of excommunication reserved to the Holy See.

The distinction between *foetus animatus* and *foetus inanimatus* was expressly voided of all consequence: "qui . . .

[7] *A Manual of Modern Scholastic Philosophy,* transl. by T. L. Parker, M.A., and S. A. Parker, O.S.B., M.A., vol. I, 2nd ed., London, 1921, p. 318.

[8] *Elementa Philosophiae Scholasticae,* vol. II, 9th and 10th eds., Freiburg, 1920, p. 203.

[9] Pre-Sixtine references to the subject may be found in the following passages:

In the Decree of Gratian, c. 20, C. II, q. 5: ". . . si quis conceptum in utero per abortum deleverit homicida est";

c. 8, C. XXXII, q. 2: "Non est homicida qui abortum procurat antequam anima corpori sit infusa."

In the Decretals of Gregory IX, c. 5, X De homicidio voluntario vel casuali, V, 12: "Si aliquis causa explendae libidinis vel odii meditatione homini aut mulieri aliquid fecerit, vel ad potandum dederit, ut non possit generare, aut concipere, vel nasci soboles, ut homicida teneatur";

c. 20, ibid.: "Qui dat causam abortioni homicida est si conceptum erat vivificatum animal rationale; alias secus."

For sources from the early Councils, see Hollweck, *Die kirchlichen Strafgesetze,* Mainz, 1899, p. 250, note 1.

[10] Paragraph 5 of the "Effraenatam" legislates as follows: "Praeterea eisdem poenis teneri omnino statuimus eos qui sterilitatis potiones, ac venena mulieribus propinaverint et quominus factum concipiant impedimentum praestiterint, ac ea facienda, et exequenda curaverint, sive quocumque modo in his consuluerint, ac mulieres ipsas quae eadem pocula sponte, ac scienter sumpserint."

foetus immaturi, tam animati quam inanimati . . . eiectionem procuraverint." [11] The embryological theory received mention, therefore, but it had no lenitive effect on the law of Sixtus V against abortion.

Within less than three years after the promulgation of the Sixtine law, there appeared the much milder Constitution "Sedes Apostolica" of Gregory XIV (31 May, 1591), which mitigated to a great extent the severity of the "Effraenatam". The crime in question was limited to the abortion of the animate fetus only, the puishments for prevention of conception were dropped completely and the excommunication was reserved to the Ordinary. Irregularity, *ipso facto* loss of office, benefice, dignity, likewise *ferendae sententiae* deposition, degradation and extradition to the secular power remained as in the "Effraenatam", but, as stated, for abortion of the animate fetus only. The Gregorian Constitution laid great stress, therefore, on the question of animation and in fact made the distinction between animate and inanimate fetus of fundamental importance.

The next piece of ecclesiastical legislation against the crime of abortion is found in the Constitution of Pius IX, "Apostolicae Sedis".[12] It deals only with the censure of excommunication, which is reserved to the Ordinary as in the Gregorian Constitution. The law itself is noteworthy for its brevity: "Excommunicationi latae sententiae Episcopis sive Ordinariis reservatae subiacere declaramus: . . . Procurantes abortum, effectu sequuto." The question of irregularity and the vindictive punishments mentioned above were not touched by the Constitution of Pius IX, for his law concerned itself with censures only. The simple term abortion is used without any reference to animate or inanimate fetus. The Constitution of Pius IX does not consider the dispute about the embryological theory. It inflicts a censure on abortion of the fetus without any distinction as to animation or non-animation. Hence, the unanimous interpretation that all abortion or ejection of the immature fetus—intentional abortion of course—came under the law of Pius IX.

[11] Const. "Effraenatam", § 1.

[12] 12 October, 1869, § III, n. 2.

Since the Constitution " Apostolicae Sedis " left the irregularity and the vindictive punishments of the former legislation untouched, this former legislation held until the Code became effective, and authors almost unanimously defended the opinion that the distinction of animate and inanimate fetus should be upheld as to the non-censural sanctions.[13] And in their adherence to this opinion they gave the delinquent the benefit of the doubt concerning the time limit of the infusion of the rational soul, namely eighty days, because of the indeterminability of the sex of the fetus before that period.

Now the Code has legislated not only on abortion and the censure incurred thereby, but also on abortion and the vindictive punishment of deposition to be inflicted therefor, and abortion and the irregularity arising thereform.[14]

In canon 2350 §1 the term " abortus " is used just as in the Constitution of Pius IX without any reference to animation or non-animation of the fetus. And for the crime mentioned in this canon the censure of excommunication, reserved to the Ordinary, as in the law of Pius IX and Gregory XIV, is inflicted *ipso facto* on the delinquents. Moreover for delinquents who are clerics the same canon establishes the vindictive punishment of deposition, *ferendae sententiae.*

Hence the Code, in cases of excommunication and deposition because of abortion, is not concerned with the question as to when the rational soul is infused, but merely with the question of abortion as the ejection of the immature or non-viable fetus.

In canon 985, 4° the Code states the law on abortion and the irregularity arising therefrom: Can. 985, 4: " Sunt irregulares ex delicto: . . . 4°. Qui voluntarium homicidium perpetrarunt aut fetus humani abortum procuraverunt, effectu secuto, omnesque cooperantes ". The expression " fetus humani abortum " is used, not " fetus animati abortum ", and " fetus animatus " was the technical term of the Gregorian legislation that held up to the Code. Moreover, the Bull " Si Unquam " of Pius XI,[15] in granting faculties for the Jubilee year to dispense from the irregularity here considered uses the term

[13] See Hollweck, op. cit., p. 252, note 8.

[14] The canons concerning these subjects are given above in this reply.

[15] 15 July, 1924—*Acta Apostolicae Sedis,* XVI (1924), p. 312.

"abortus" without any qualifying expression: VIII, "Dispensare possint . . . ab irregularitate ex homicidio voluntario aut abortu, de qua in can. 985, 4."

The obvious construction which the "Si Unquam" places on the expression under consideration permits only the one conclusion, namely that the Code also in its legislation on abortion and the irregularity arising therefrom is not concerned with the question of animation or non-animation of the fetus or in other words with the question as to when the rational soul is infused into the fetus.

Hence we deduce from the above considerations that the animation theory does not affect in any way the legislation of the Code on abortion and that the embryological theory as well as the immediate infusion theory are of merely academico-historical value in connexion with the canons mentioned in the query.

A TIMELY REMINDER.

To the Editor, THE ECCLESIASTICAL REVIEW.

Now that the closing of school is drawing near, the question unconsciously arises in our mind: What will become of our graduates? Until now we have exercised a special kind of spiritual fatherhood over them; we have often met them at school; we have taught and examined them; and we have frequently seen them kneel in the confessional and at the Communion rail. And now that they stand at the parting of the ways, we are in a certain manner tempted to let them shift for themselves in order to find their vocation in life.

Have we, perhaps, a special message for some of them when graduation comes around this June? Are there no half-forgotten trails, no spiritual values partly ignored, and no higher vistas of life which we may unlock to some of them? No doubt, we pride ourselves on the promising lad of our parish who joyously told us about his intention of studying for the secular priesthood. But did we not, perhaps, forget the foreign missions? Have we done our duty by our graduates as far as information about the missionary vocation is concerned? Lack of missionary vocations is at present sorely handicapping foreign mission institutions in this country.

Hardly 500 students, all told, are now preparing in this country for the missionary career. A country like ours should be able to provide 10,000 priestly vocations for the field afar, if we take into consideration what other countries, like Holland and Germany or Ireland, are doing in this regard.

The Orient, it seems, is challenging the Christian nations of our present day. What answer shall we give the East which is now awakening to a higher destiny? What priceless boon do we hold in reserve for those teeming millions still sitting in the shadow of death? To-day American commerce exploits the Orient by trade and barter; false prophets, emissaries of the West, lead its millions astray; and why should we American priests neglect to make provision for the spiritual regeneration of its 900 million souls? The problem that lies before us is gigantic, and of immense importance to Mother Church. Our Master's interests are at stake; and on our shoulders rests part of the responsibility.

Considering the present situation of Catholic missions in the Orient, we cannot remain inactive, or keep aloof. We can, and must, answer the challenge of the Orient, and our answer must be given in the concrete terms of "more missionary vocations". Hundreds of vocations are annually lost for the foreign missions because of the ignorance and indifference of our American boys with regard to the missions. We hold to a certain extent the destiny of thousands of pagan souls in our hands, and this necessitates coöperation on our part in fostering missionary vocations. We can tell our graduates that "the harvest indeed is great, but the laborers are few". Some of them may be looking for such a message to come from our lips on the day of their graduation, and we may bring this message home to them by pointing to the many mission houses —training colleges for missionary candidates to the Orient— open in this country for the reception of applicants of high worth and readiness to meet the Divine call for spiritual adventure in the Eastern hemisphere.

JOHN J. THILGES, S.V.D.

Techny, Illinois.

OBLIGATION TO REVEAL IMPOTENCE DUE TO THE PORRO OPERATION.

Qu. Anna, a practical Catholic, has had womb and ovaries removed by a lawful operation. She receives an offer of marriage from John. Before deciding to accept or reject the proposal she consults her pastor as to her freedom to marry. He tells her that she need say nothing about her physical losses and may marry John. He bases his decision upon these words of *The New Canon Law in its Practical Aspects* (Philadelphia, 1918, p. 158): ". . . A woman who has . . . [lost] . . . the womb and both ovaries, is . . . not to be disqualified from marriage."

After she marries, the pastor is disquieted about that part of his advice telling her that she may keep her physical condition secret from her future husand. He now begs to ask: 1. Was Anna bound to reveal her condition in those circumstances? 2. If the Fallopian tubes were also removed, would it make any difference?

CURÉ DE CAMPAGNE.

Resp. At present the question whether a woman whose womb and ovaries have been removed is impotent, not only to conceive children, but also to contract a valid marriage, is still open. One finds supporters on both sides. The Holy Office has given a number of decisions in particular cases, as far as can be learned, all to this effect: "*matrimonium mulieris, de qua in casu, non esse impediendum.*" [1]

These replies do not deny the existence of the impediment to marriage, but neither do they deny its absence: they imply at most a doubtful impediment. Up to the present time the Holy See has not issued any declaration whether or not in consequence of the removal of the womb and ovaries there exists a diriment impediment to marriage. Therefore we are forced to the conclusion that in such cases there is at most a doubtful impediment of impotence. But unlike other doubtful impediments, doubtful impotence must not be urged against contracting marriage or against using marriage already contracted. For the certain natural right of every one to con-

[1] 3 February, 1887—Ferreres, *Compendium Theologiae Moralis*, 9. ed. (Barcelona, 1919), vol. II, n. 1005; July 23, 1890—*Collectanea S. C. P. F.*, 2. ed. (Rome, 1907), n. 1733; July 30, 1890—*Acta Sanctae Sedis*, vol. XXVII, p. 128; July 31, 1895—*Collectanea S. C. P. F.*, n. 1907; S. C. de Sacr., April 2, 1909—Noldin, *Summa Theologiae Moralis*, 11. ed. (Innsbruck, 1914), vol. III, p. 664.

tract marriage must not be denied him merely because he is doubtfully impotent. Hence it is that a woman who has her womb and ovaries removed cannot be denied the right to contract marriage.[2]

However, a woman whose womb and ovaries have been completely removed is impotent to conceive. Almost every man who takes a wife, desires that their union be blessed with children. Those who desire a childless marriage or are beforehand content with it are exceedingly rare. If therefore the woman whom a man chooses for his wife is certain that she cannot bear him any children because of the removal of her womb and ovaries, she owes it to him to inform him betimes of her sterility, lest he enter upon marriage under a false and unsatisfiable hope. For in such circumstances the marriage is not merely somewhat less desirable, but to almost all men entirely undesirable. Furthermore the refusal of that confidence before marriage is almost certain to lead after marriage to an alienation of affection, to quarrels and perhaps even to a separation which may have many other evils in its wake. All authors therefore agree that a woman who has undergone such an operation is bound in conscience to reveal the fact to the man who seeks her hand in marriage, but scarcely any go further and ask whether that obligation is one of justice or only of charity. Even where they do touch upon this question, they do not settle it definitely. Thus, while apparently unwilling to deny an obligation in justice in this regard, Ferreres asserts an obligation in charity only.[3] That distinction will have a very important bearing in deciding individual cases. For if the woman's obligation rests upon justice, there would never or hardly ever be a case in which she would not be bound to reveal her condition. But since such an obligation in justice cannot with certainty be established, the obligation only in charity can be urged. Now all moralists admit that an obligation in charity does not bind *cum gravi incommodo.* Therefore a woman would be excused from making her condition known to the man who asks her to marry him, if the revelation would entail a relatively serious detriment for her.

[2] Cf. can. 1068, § 2; Ferreres, *op. cit.*, n. 1005-1006; Wernz-Vidal, *Jus Canonicum* (Rome, 1925), vol. V, n. 226-229.

[3] ". . . . *saltem ex charitate.*"—*Op. cit.*, n. 936, qu. 6, resp. 1°.

A quite natural reluctance to reveal such a defect would certainly not suffice to excuse her from that obligation. So too the mere fact that the man is likely to withdraw his proposal is in itself not sufficient reason to excuse her from conveying that information to him; for that is just the purpose of the manifestation: to safeguard him against entering into such an undesirable marriage. If, however, the revelation of her condition would deprive her of what is probably her only chance of an honorable marriage, especially if the man is in some way responsible for this latter plight, she would be excused from manifesting her condition to him. The more so, if she knew that the man would be satisfied to marry her with no hope of her bearing children. However, even though on strict principles she might be excused from manifesting her condition in these circumstances, she should also consider whether it is not more prudent to make a revelation from which she is, strictly speaking, excused, rather than to expose herself to the danger of an unhappy marriage. Furthermore if the man's suspicions were aroused and he expressly asked her regarding her condition, she would be bound to answer him truthfully. If he went a step further and made it a condition to his marrying her that she had not undergone such an operation, then it would be her duty to tell the truth or at least to withdraw from the engagement; for such a condition would render the marriage in question invalid.

From the foregoing the answer to the questions raised can easily be deduced.

1. Since Anna had taken counsel with her pastor whom she must consider competent to advise her correctly, she did not sin in following his decision.

2. The real question, however, is: Did the priest give her correct advice? The distinctions made above prove that a categorical affirmative or negative reply is not possible. No circumstances upon which to base the answer are given. If she had no sufficient reason to excuse her from revealing her condition to the man who asked her to marry him, the pastor's answer was wrong. It was correct only if such sufficient reason to excuse her were present.

3. The priest could not justly base his decision on the words quoted in the question. In the paragraph where those words

occur the author is speaking only of the validity and lawfulness of marriage. He does not take into consideration any accompanying extrinsic circumstances that might affect the lawfulness. In particular in that paragraph there is neither explicitly nor implicitly any reference to the obligation of a woman in Anna's circumstances to reveal her condition to the man asking her to marry him. This point ought to have been determined according to the principles mentioned above.

4. Finally, there would be no different reply possible, if besides the womb and ovaries the Fallopian tubes had been removed, since their removal would not materially alter the result.

THE SEAL OF CONFESSION.

Qu. Suppose a man asks a priest to hear his confession and the priest refuses, if asked directly, or more commonly sends his refusal by a servant. The penitent understands quite well that the refusal, painful to him, is inspired by the knowledge of preceding confessions, and he wonders. Suppose the case is a bit worse: the refusal is given before witnesses with a silent show of annoyance and contempt. Could such a priest consider himself a severe observer of the seal of confession, because he is silent?

Resp. In the first place one should not be hasty in judging that a priest in refusing to hear someone's confession is acting on the strength of the information he has obtained in a previous confession of that person. There may be numerous other reasons why a confessor might, even with signs of "annoyance and contempt", refuse to hear the confession. Besides the danger of rash judgment, Catholics who know the obligation of the seal of confession should realize that the confessor is at a decided disadvantage: although he might recognize the surmises of others, often his lips are sealed so that he cannot defend himself against what may in fact be entirely unjust and unfounded suspicions. Priests especially should be chary in imputing a violation of that most sacred seal to a brother-priest.

Let us, however, suppose a case in which all the facts as submitted by the inquirer are true. There can be no question of direct violation of the seal here. For a direct violation of the seal of confession implies that the confessor reveal that (a)

some certain individual confessed (b) some definite and particular sin. But the case as presented does not suppose anything of this kind. At most, therefore, there could be question of only an indirect violation of the seal.

If the reason for the priest's refusing to hear somebody's confession is based on the knowledge the priest obtained from this person's confession to him, the priest would certainly violate the divine law of the seal of confession, although the revelation would be only indirect. This is true, if his actions betray more or less covertly not only some real sin confessed but also anything confessed as sin, or if they are in any way calculated to cause an annoyance (*gravamen*) to the penitent.

Canon 890 expressly treats of the use of the knowledge gained from confession. This canon reënacts essentially the ordinances of Clement VIII, 26 May, 1593, and those of the Holy Office, 18 November, 1682. In § 1 we read: "The confessor is strictly forbidden to make use of the knowledge gained from confession, if this use involves injury (*gravamen*) to the penitent, even though the seal of confession is not endangered." There is always a "*gravamen poenitentis*" when the penitent is unfavorably impressed, or at least would be if he knew the facts.[1]

This manner of acting, as described above, would be the more grievous, the more plainly the penitent or others recognize the reason for the priest's refusal to hear the confession and the greater the embarrassment caused the penitent, or the more serious the *gravamen poenitentis* would be if he became aware of the priest's making use of the knowledge he obtained in confession: in a word, the greater would be the priest's guilt, the more odious his actions might make confession. But again everyone must be warned against condemning a priest too hastily.

Regarding things occurring in confession but not so intimately connected with the confession of sin it is difficult to draw the line where the divine precept of the seal of confession ceases. That is why authors do not agree on the exact line

[1] Kurtscheid, Bertrand, O.F.M., *A History of the Seal of Confession, authorized translation by the Rev. F. A. Marks, edited by Arthur Preuss,* St. Louis, 1927, p. 239; where are quoted: A. Vermeersch, *Theologia Moralis,* III (Brugis, 1923), n. 519. Cf. V. Couke, *De Sigillo et Usu Scientiae Sacramentalis* (*Collationes Brugenses,* XXV [1925], 384-392).

of demarcation. But even though for the theologian it were certain that some point does not fall under the seal of confession, a priest must nevertheless guard against a *scandalum pussillorum* whose confidence in confessors may be shaken if they perceive any use outside confession even of such knowledge obtained in confession, and for whom, therefore, such conduct may make confession odious.

Therefore a priest who is solicitous for his reputation and for the sanctity of the sacrament will meticulously avoid both in speech and in action everything whatsoever may expose him to the suspicion of his using outside confession any knowledge he might have gained in confession and might give offence to the faithful.[2]

MASS ON FIRST FRIDAY.

Qu. Should the Mass *coram Sanctissimo* on the first Friday be said on the high altar or the side altar of a parish church?

Resp. Since there are two altars in the church, the Blessed Sacrament should be exposed on the high altar, and the Mass said at the side altar. A recent decree of the Sacred Congregation of Rites (27 July, 1927) declares that the ancient discipline in the matter is still in vigor, and recommends it to the vigilance of Ordinaries. The Ceremonial of Bishops (Book I, ch. xii, n. 9) declares it most proper (*maxime decens*) not to celebrate Mass at the altar on which the Blessed Sacrament is exposed, this being the traditional observance; but the many subsequent decrees of the Congregation of Rites on the subject go beyond the text of the *Caerimoniale* and forbid the celebration of Mass and, in particular, the distribution of Holy Communion, at the altar of exposition, except in case of necessity or when there is an apostolic indult or an immemorial custom. The case of necessity seems to exist when there is but one altar in the church; Gardellini, however, in his commentary, regards the prohibition as so strict that he suggests the erection of a temporary altar for Mass and communion when the Blessed Sacrament is exposed at the only permanent altar in the church.

[2] Cf. Vermeersch, *op. cit.*, Vol. III, n. 504-527; Noldin, *Summa Theologiae Moralis*, 17. ed. (Innsbruck, 1925), Vol. III, n. 410-418; Sabetti-Barrett, *Compendium Theologiae Moralis*, 28. ed. (Neo-Eboraci, 1919), n. 810-819, 751, 1006.

High Mass is allowed at the altar of exposition during the octave of Corpus Christi and on the third day of the Forty Hours' Adoration.

FUNERAL MASS DURING FORTY HOURS' ADORATION.

Qu. Can a funeral Mass be said in a parish church on the second day of the Forty Hours' Devotion, the day the *Missa pro pace* is said? Could the Blessed Sacrament be put back in the tabernacle for the hour it would take to say the High Mass for the deceased on that day?

Resp. All funeral services are prohibited in church during the Forty Hours' Adoration, except on 2 November (All Souls' Day) for which day there are special regulations (ECCLESIASTICAL REVIEW, February 1928, page 190). It is not permitted to replace the Blessed Sacrament in the tabernacle to allow time for the funeral, as the adoration of the Blessed Sacrament must continue without any other interruption than that allowed in this country by virtue of the indults of 1857 and 1868 which permit the discontinuance of the adoration during the night. With the now general practice of embalming bodies, it seems it would always be possible to postpone the funeral until after the conclusion of the Forty Hours' Adoration.

"WHITE MEATS" ON DAYS OF ABSTINENCE.

Qu. On page 325 of the *Manual of Christian Doctrine* (Philadelphia, 1921) it is stated that the prohibition of flesh-meat on days of abstinence "does not extend to eggs and white meats and seasoning containing lard". Now the author probably means by "white meats" what Webster's Dictionary defines as such, viz., dairy products. But do not doctors also use the term "white meats" in contradistinction to red meats, both classes of meat, however, being really flesh-meat? In other words, it would have to be established which of the two uses of the expression answered to the *communis aestimatio hominum.*

Do the rank and file of the faithful interpret "white meats" as dairy products or rather as chicken, squab, calf-brain, etc.?

Resp. The discussion between the missionary and his catechist was possible only by reason of the unfortunate use of a

term with two very different meanings. With others, Funk and Wagnalls' *New Standard Dictionary of the English Language* (New York, 1913) defines white meat as "1. the flesh of the breast and wings of some kinds of poultry or game which, after being cooked, appears white, as in the case of chickens, turkeys, partridge and some grouse; 2. food made from milk, butter, cheese, eggs and the like." Which of these meanings is intended by the *Manual of Christian Doctrine?* The complete answer to question 44 on page 325 reads: "It [abstinence] consists in doing without the flesh of those animals that are born and that live out of the water, as well as the juices that come from it. But the prohibition does not extend to eggs and white meats and seasoning containing lard." The contrast between the two sentences of this answer forces one to the conclusion that "white meats" here are meant to signify what are called *lacticinia*: milk, butter, cheese, and the like. This is still more clearly brought out in the expanded three volume *Exposition of Christian Doctrine* (Philadelphia, 1914), Part 2: *Moral,* in which on page 528 question 19 closes with the words ". . . . eggs and white meats (milk, butter and cheese)". The words which the author here enclosed in parenthesis clearly prove in what sense he employed the term "white meats". If he had added that same explanation on page 325 of his *Manual,* he would have forestalled the present query. In the 1924 edition of the larger *Exposition* the term "white meats" is entirely eliminated. Instead we read on page 528: ". . . . But it [abstinence] does not exclude the use of eggs, milk, butter, cheese, and seasonings, even those made from the fat of animals."

As far as the present writer is aware, there is no recognized authority in moral theology or canon law who permits the eating of poultry, veal and the like on days of abstinence: one and all class these among the flesh-meats which are forbidden by the law of abstinence. And universally, it seems, the faithful accept this view for the observance of abstinence.

Criticisms and Notes

ROMA SACRA. Essays on Christian Rome. By William Barry, D.D., Rector of St. Peter's, Leamington; Hon. Canon of St. Chad's, Birmingham; Protonotary Apostolic. Longmans, Green and Co., New York. 1927. Pp. viii + 250.

Mgr. Canon Barry's already long career is an inspiration to all priests. Not only has his pastoral ministry been zealous, devoted and successful, like that of other diligent laborers in the Vineyard, but his pen has been no less fruitful than his priestly ministration. His parishioners of Leamington venerate in him a gentle pastor whose distinction equals his fatherly solicitude; but to the countless ones who have not been given the good fortune of listening to his living voice, book and review have made his name known and revered. His erudition is as vast as it is modern; but he is not one of those avaritious scholars who jealously guard their treasures for exclusive personal enjoyment; Canon Barry has heeded the Master's precept to place his light upon a candlestick, so that an already long generation has been delighted and benefited by his articles and books, and admired the ever youthful versatility of his cultured mind. In turn, history, apologetics, philosophy, literature, have, in his many previous volumes, instructed and charmed his readers, for Canon Barry has the secret of clothing his erudition with much literary elegance.

The author's *Memories and Opinions* had promised us the present volume, which will be welcomed not only by those who have not read in the *Dublin Review* the nine essays it contains, but also by those who, having enjoyed the essays at the time of their publication in the famous periodical, will find a renewed pleasure in being able to read them again and place them on their bookshelves.

Roma Sacra consists of nine "Essays on Christian Rome", a title and subtitle which cause some later surprise to the reader when he observes, in perusing the book, that if some essays more or less directly deal with Christian Rome, as The Holy Latin Tongue, Pope and Emperor, Catholicism and the Spirit of the East, others, like The Unknown Plot, The Liturgy of Toledo, and The Angelic Doctor, do not agree so well with "Roma Sacra". But nowadays a title somewhat vague and mysterious is a valuable asset to a new book, and has little other utility than to catch the eye of the prospective reader. So why pick up a quarrel, since one must admit the difficulty of ranging these various essays under any general title?

The first essay is a "Fragment" which the author elsewhere judges "the most original work from his pen", "The Unknown Plot", in

which our life is allegorically likened to a rôle which we start out to play consistently, but is so outrageously interrupted by a multitude of unforeseen incidents that we believe our play a failure, although we continue acting it, a sadly broken improvization, until the summons of the final messenger ushers us into the presence of the Eternal King, where we realize that what we had deplored as confusion and disorder really was His own "plot", beautiful and harmonious, although to us "unknown".

The other essays, all on subjects on which the writer's competence has long been acknowledged, are little akin to the first, except by the originality of thought and elegance of language. No one better than the author of *The Tradition of Scripture* could write the delightful pages on "Our Latin Bible", in which St. Jerome's "imperishable work" is presented in all its glory, as also as the chief vehicle which has carried through the ages "the austere and masculine virtues" of the Latin language. This idea is further developed in "The Holy Latin Tongue" which makes us admire the marvelous vitality of the old Roman language, not indeed the dried-up museum specimen of the Augustan classics, but a living tongue, terse and vigorous, baptized by its adoption as the language of Christianity, and exclusively used for all written work throughout the Western World for ten centuries, becoming the robust mother of a new literature greater than the old, and so different.

The essay on "The Liturgy of Toledo", occasioned by the publication of the Toletan *Liber Ordinum* by Dom Marius Férotin, O.S.B., leads us in a visit to that city which "holds the primacy of all the Spains". After reading the description of that all-picturesque capital of the peninsula, "secret and inflexible in this harsh overheated land", we are told of its history, of its famous councils and great bishops, of the Mozarabic Christians, and of the "Book of Orders" so full of "magnificent formulas and curious rubrics"; a truly enchanting pilgrimage to the second "sacred city of the West".

"Pope and Emperor" revives in the reader the memory of "The Papal Monarchy", as he follows amid the conflicts of races, Roman, Teuton and Jew on the one hand, and the yellow and black races on the other, the vicissitudes of these "two powers, spiritual and temporal, to be ever distinct yet ever united, wielded by diverse persons, directed to the same end, their meeting place Rome, their sphere of action the world".

In "The Angelic Doctor", we read of the reasons why St. Thomas Aquinas has regained the rank he has always deserved, and why, despite the amazing silence of a recent popular History of Philosophy which does not even mention his name, the Angelic Doctor ever remains young, living and actual, whose conclusions, Leo XIII tells

us, "have the widest reach, and contain in their bosom the seeds of truth well-nigh infinite in number". Another victim of the "enlightened age" appears before us in the next essay, "The Gold of Dante". Now rehabilitated in the glory of a united Italy which he dreamt, Dante shared for centuries the eclipse suffered by St. Thomas and St. Francis; but "lo, all three have been restored with honor to their seats on high!"

A brilliant review follows of Francis Thompson's *St. Ignatius Loyola,* which "stands alone as the biography of a Catholic hero, written in the choicest English by a master of prose"; and the book ends with that thought-inspiring essay on Catholicism and the Spirit of the East, which brings us back to the general title by a study of the paradox of a Pope living in Rome, a feeble monarch, prisoner in his own palace, the most hated and most persistently attacked, but also the most powerful, most absolute, most devotedly respected and loved of sovereigns. "What is he that he should remain alive and invulnerable after all these strokes? We reply that he is the embodiment of Eastern religion in an imperial Western power." The essay is the development of this arresting thought.

We thank Mgr. Barry for his excellent volume and congratulate him, wishing him to continue for many more years the productions of his ever youthful and active intelligence. *Ad multos annos!*

EVANGILE SELON SAINT LUC. Traduit et commenté par les Peres Albert Valensin et Joseph Huby, S.J. Pp. xvi, 455.

EVANGILE SELON SAINT JEAN. Traduit et commenté par le R. P. Alfred Durand, S.J. Pp. liii, 591. Carte de Palestine. Parts II et IV "Verbum Salutis" sixième édition. Gabriel Beauchesne, Éditeur: Paris, Rue de Rennes 117. MCMXXVII.

The Third Gospel has within recent times become the topic of discussion giving a new aspect to the critical solution of the Synoptic hypothesis. Canon Streeter, and after him Dr. Vincent Taylor, in *Behind the Third Gospel* (Oxford University Press, 1926), offer argument for the existence of a *Proto-Luke* document which is supposed to antedate the work of St. Mark. It suggests the prior writing of a diary reporting the traditions of the life and work of Christ which rest upon reports by the holy women who, having enjoyed the companionship of Christ, later acted as "prophetesses" like the daughters of Philip in Samaria, and thus became the popular teachers of converts during the early development of the Church. This theory closely connects St. Luke with the author of the Fourth Gospel, and while not repudiating the Lukan authorship of the Third Gospel,

separates its association of dependence from that of St. Mark. The Oxford authors make a rather strong argument in favor of the case, and it would have been interesting to find some reference to the problem in the sixth edition of the above volumes which bear ample testimony to the erudition of their authors.

Apart from this feature, which belongs to the critical part of the commentator's work, the reader of the two Gospels "selon Saint Luc et selon Saint Jean" will be amply rewarded by the attractive presentation of the Life of Christ and His teaching as analyzed and explained by the three learned Jesuits. In both volumes we have a survey of the historical sources of authenticity, the probable date of composition, and those exegetical features which become the best aid to good preaching and catechetical instruction in the hands of the priest. P. Durand is especially happy in his interpretation of terms which involve doctrinal difficulties. There is also a fine literary flavor in these commentaries, which lifts the Gospel story out of the didactic sphere, and elevates it into that sacred element of poetry which distinguishes the inspired writings from purely historical and doctrinal accounts. The complementary notes in particular added to the volume on St. John's Gospel are of decided value for the study of dogmatic theology, whereas the story by St. Luke follows in the main the biographical development of the Life of our Lord.

OUTLINES OF BIBLE KNOWLEDGE. Edited by the Most Rev. S. G. Messmer, D.D., D.C.L., Archbishop of Milwaukee. With Illustrations and Maps. Second Revised Edition. B. Herder Book Company: St. Louis and London. 1927. Pp. xiii + 302.

THE SAVIOUR AS ST. MATTHEW SAW HIM. Meditations on the First Gospel for the Use of Priests and Religious. By the Rev. Francis J. Haggeney, S.J. Vol. I. B. Herder Book Company: St. Louis and London. 1928. Pp. vii + 290.

These two volumes are adapted translations from German works. The first was originally published in 1910, and served as a singularly lucid interpretation of Leo XIII's Encyclical on the study of the Holy Scripture which had received further authority from the Apostolic Letter of Pius X (27 March, 1906). It was meant to guide the student in the chief departments of Biblical Introduction by clearly defined notions and sidelights that would enable him to pursue the detailed reading of the sacred volume during his course of theology, with such understanding as would serve the exposition of Catholic doctrine. There was at the time no lack of accessible books dealing with the subject, but these were written for the most part to

meet some partial and apologetic, or controversial object. Gigot's Biblical Lectures might have answered the purpose of a text book, but its lengthy discussions were apt to carry the reader beyond the limits of rudimentary inquiry.

By following the lines of a didactic guide for teachers of the Bible by the German professor Brull, which in a short time had reached its eighteenth edition, Dr. Messmer found a proper medium which could be adapted to the needs of English-speaking students. In *Outlines of Bible Study* we are made familiar with the origin, character, and history of the Bible. The elements of its composition, contents, modes of transmission during the ages are set forth in simple and exact terms not to be misunderstood. To these features of the ordinary texts of Biblical Introduction is added a number of helpful details from geography, archeology, political and domestic antiquities which illustrate the story of the Bible and make the reading of it a distinct attraction. While the original purpose of adaptation to the needs of English readers was thus accomplished, it has been felt that a new edition would add to the value of the book by taking account of recently changed conditions brought about in the study of the Bible through criticism and research. Monumental discoveries in the territory of the Holy Land and its confines have revealed new data regarding the computation of time which call for certain modifications in statement of facts and dates. The editor has also taken the opportunity of a revision of the text to add, expunge, and modify wherever it seemed a gain in conciseness and accuracy. The illustrations and charts are of distinct help and make the volume an ideal text book for classes of Biblical Introduction. The priest who realizes the immense aid which a reasonable study of the Bible affords him in preaching and in catechizing will not be disappointed if he makes this book part of his systematic reading.

The Saviour as St. Matthew Saw Him takes up the exposition of the first Gospel as suggested by the exegetical teachings of the late Jesuit Professor Herman Cladder at the famous St. Ignatius College of Valkenburg, which has been for years as it were a central house where the highest type of scholarship among the sons of the Society in Europe collaborate. Father Francis Haggeney has made of these exegetical instructions a series of meditations which are adapted to ecclesiastics and religious of both sexes for interpreting the evangelical counsels in a popular fashion. To make this special purpose emphatic the author introduces his volume by consideration of the chief methods of meditation set forth by St. Ignatius. He then points out the superior advantages of making the Bible the text of our daily meditation for the purpose of attaining the likeness of

Christ which must be the chief aim of Christians in the ordering of their lives. The matter is divided into twenty-five meditations. These carry us half way into the fourth chapter of the Evangelist. The entire series will thus cover seven volumes. We heartily commend this method as contributing to a renewal of zeal for Biblical study; for we are in danger of losing sight of it as the most important study of true membership in the Church of Christ to-day and in America.

THE ENGLISH IN ENGLISH BIBLES. Rhemes, 1582—Authorized, 1611—Revised, 1881. St. Matthew I-XIV. By J. F. Sheahan: Columbus Institute, Poughkeepsie, N. Y. Pp. 143.

With extraordinary industry and attention to detail the author has gathered the comparative features of the English versions of St. Matthew's Gospel printed in 1582, 1611, and 1881. Although the study is limited to the first fourteen chapters of the translation, it practically covers the entire scheme of linguistic agreements and variants for the first Gospel in the English vernacular since the art of printing was invented. In the three lines of each verse presenting the Rhemes Catholic (1582), the Protestant King James (1611), and the late Revised Protestant versions, we get at a glance the thousands of places in which they agree. The historical background showing the earlier sources whence the words are derived, the old Saxon and Anglo-Saxon originals, are indicated by the character of typography. The editor's notes, at certain intervals in the comparative reading, give varied information about the Canon of the Jews before and at the time of Christ, pointing out the additions of the Septuagint and other interesting features which show the evolution undergone by the successive interpretations of the inspired text in the course of three thousand years. Apart from the literary interest which this curious and intricate study of our English Bible provokes, the author's aim is to pave the way for a new translation adapted to the usage of modern and particularly of American speech. Since words change their meaning with the progress of time and migration, even the English in its best form, such as that adopted by the Westminster (Catholic) translators, must, according to our author, cease to answer the actual need of Bible readers in the United States.

As a contribution to the literature which urges upon the clergy a method of advancing the popular reading of the Bible, as a security of faith in the sound teachings and traditions of the Catholic religion, the volume has its distinct merit.

CATHOLIC CHURCH BUILDING. By E. J. Webber. With illustrations. Introduction by the Right Reverend John J. Swint, D.D., Bishop of Wheeling. Joseph F. Wagner, Inc., New York. Pp. 377.

CHURCH SYMBOLISM. By F. R. Webber. With illustrations. J. H. Jansen, Cleveland, Ohio. Pp. 395.

The interesting prefatory remarks by Bishop Swint briefly tell the story of Catholic church building in the United States. Its past history is not a very creditable one, though one sees distinct signs of progressive development. The layman is advised to trust to his architect and to be sure to choose a good one, familiar with and wrapped up in his occupation.

The author's text is perhaps too general to create the interest in the theme of good architecture. It would seem that fewer illustrations might have served to bring a few points within the focus of the understanding of the average layman. Many of the illustrations of modern examples of church building, while good in themselves, tend to disturb the scale of values of size, detail, etc., established by the smaller pictures.

There is perceptible, through perusal of the illustrations of the modern work, the improvement that has been made in the design of ecclesiastical structures. It is to be hoped, however, that no reader will feel that church building has attained its due importance in the field of art.

Symbolism is a negligible factor in present-day artistic production. Much is done that admits of symbolic rendition, but an indifferent world allows the beautiful to lie dormant. On every side forms are seen that are reminiscent of the periods in which artistic creation abounded in symbolism by giving it a *raison d'être*. Dr. Cram's introduction gracefully associates the arts and stresses the relationship between them and religion itself. The preface, in continuance of the same thought, makes way for an explanation of the language of symbolism. The subsequent chapters synopsize church symbols intelligently and with some historical background.

Naturally the list of more common symbols, while fairly extensive, would admit of considerable further extension. It is to be regretted that an introduction to the inherent meaning of the purely architectural forms common to church building, particularly in the period of the middle ages, could not have been added.

The unfortunate present-day use of sacred symbols in edifices, such as banks and other commercial structures, could have been dealt

with; but the task of the author was already a large one, which, with the glossary of terms and bibliography, made a volume of considerable bulk.

The examples of modern symbolism chosen to close the volume are not in their photographic form as stimulating as they doubtless would have been were they done in line.

THE FOLLY OF THE CROSS. By Raoul Plus, S.J. Translated by Irene Hernaman. New York: Benziger Brothers. 1927. Pp. iv + 139.

The author of this spiritual treatise informs us that the Cross of which he speaks is "not the Cross of Christ himself, but the cross of his disciples". He points out that love of suffering for Christ's sweet sake manifests itself at every moment in the history of the Church, but that it varies according to the spirit of the times. In an artistically balanced mosaic, containing numerous citations from the mystic writings of the saints, the author shows us the folly of the Cross in three periods of the later Christian era, beginning with the twelfth century. These three periods are marked successively by compassionate contemplation of the crucified Christ, by compensatory meditation and suffering in reparation for sinners, and by vicarious completion of "those things that are wanting of the sufferings of Christ". There are two particularly commendable features of this modest little volume. First, the author insists that the folly of the Cross must be grafted on a perfectly sound stock; and for this reason the present work would be prudently placed only in the hands of those who combine love of Christ with a healthy mental structure and a docile spirit of obedience to a spiritual director. Secondly, it is consoling to note the repeated insistence that the love of Christ crucified is not less profound nor the generosity of chosen souls less abundant to-day than in preceding generations. The present fuller understanding of our place in the redemptive work of Christ is attributed to three causes: 1. the habit of frequent Holy Communion; 2. a greater devotion to the Sacred Heart; and 3. a better understanding and a keener appreciation of the liturgy and of mental prayer. This volume is appropriate for all who long to advance through the sanctity of justice to the sanctity of love, but especially for those whom Providence has called upon to suffer in a more than usual manner. It will help them to understand the place of suffering in the Christian economy of salvation, afford them consolation in their trials, and replace impatient toleration with patient and meritorious endurance.

THE PRINCIPLES OF THEOSOPHY. By Theodore Mainage. Translated by Suzanne Duché and Yvonne Cooper. B. Herder: St. Louis. 1927. Pp. 250.

Few perhaps of our readers know or care much about theosophy. Yet every once in a while a priest comes across a pamphlet advocating it, or a person impressed by its claim to possess a high occult wisdom, or, rarer still, a Catholic who has strayed into that body thinking it the great spiritual regenerative organization of the future. The reviewer has had all these experiences; but on asking the ex-Catholic in what the secret, the higher wisdom consists, he was told with a pitying smile that he could not understand it because his intelligence was not sufficiently elevated, and so there was no use in explaining it. He did not then realize that Theosophy claims to be a really esoteric doctrine, sacredly guarded by superior and mysterious masters, who have never been seen nor heard except by the Initiates and perhaps not even by them. He had no suspicion of the wealth of metaphor, the exuberance of language, in which this doctrine is shrouded. He did not realize that his ineptitude was but symptomatic of the inferior degree of evolution reached by even the élite of our present humanity. Had he realized these things, he would have sought for just such a calm and scholarly exposition and criticism of Theosophy's sweeping assertions as Père Mainage here provides. And then he would have realized that this system, which assumes the position of judge of all cults, of all philosophies, and of all science, is nothing but our old friends pantheism, evolution, and reincarnation supported by no new proofs but decked out with many fine phrases about spiritual progress and world brotherhood. Theosophy should logically reject God, free will, personality, yet it inconsistently speaks of these truths in glowing and therefore deceiving terms. The chasm between it and Catholicism is irreconcilable and consequently the Church unflinchingly opposes it. The Cardinal Archbishop of Seville in the official bulletin of his archdiocese for 24 December, 1927, unreservedly condemned it, and a scholarly Spanish priest, Dr. Juan Tusquéts has published a study of the careers of Mme. Blavatsky and Mrs. Besant, and the teachings and marvels of the sick. A reviewer in the leading Madrid newspaper, *El Debate,* said (and the present reviewer would apply it to the learned Dominican's exposition), "The impression which every impartial reader derives from this book is that Theosophy constitutes a case of collective mental pathology." The brief but excellent article in the *Catholic Encyclopedia* also shows how well founded is this impression.

THE VOCATION OF ALOYSIUS GONZAGA. By C. C. Martindale, S.J. B. Herder Book Co., St. Louis, Mo. Pp. xviii + 301.

Pope Pius XI in an official letter to the Father General of the Society of Jesus, 13 June, 1926, wrote, "We, then, treading in the path of Our Predecessors, especially Benedict XIII and Leo XIII, solemnly confirm, and where it befits, with Our Apostolic Authority we declare, that Saint Aloysius Gonzaga is to be the celestial patron of the whole of Christian Youth in its entirety." In the same letter, the Supreme Pontiff emphasized the fact that St. Aloysius in his true light is very different from the lying portrait into which the enemies of the Church and even less judicious biographers have distorted him.

No one has labored with more zeal and success to present the true Aloysius to contemporary youth than has Father Martindale. He now culminates a prolonged period of careful study and climaxes any number of occasional writings on the subject with a good-sized volume which is not only an accurate history of a life, but also an impressive picture of a personality. He lays the background for his story by describing the times in which the Saint lived and the aristocratic family of which he was so extraordinary a member. In these pages, St. Aloysius moves forward as a human being fighting the hard battle of the higher life in an all too human environment. The dominant characteristic in the Saint's personality is firmness, genuine steel of character. He leads a life of absolute and unswerving loyalty to the highest principle. He utterly spurns the heritage of pomp and of power to which he was born, embraces the lowly state of a religious, and dies at the early age of twenty-three, worn out by constant prayer, continual mortification, and unremitting labor.

Here is a robust personality which the youth of any age will pause to admire, be compelled to respect, and rejoice to follow. The narrative has purposely been made colorful, so that it will appeal; but its color is mostly derived from the simple narration of facts in the Saint's life, and its charm is not a little due to the many letters of Aloysius which are strewn copiously through the text. Direct application of the Saint's principles to our own day is embodied in an epilogue, and into this appeal to modern youth Father Martindale pours forth the fulness of that zeal which prompted him to undertake and see to completion his life of St. Aloysius.

This volume is a healthy antidote to the many soft, pietistic writings about the ascetic and divinely strengthened Gonzagan youth. Furthermore, it is in consoling contrast to the weak and sentimental spiritual works which continue to flow into the market. It is true that Saints love God—deeply, intensely, tenderly. But such love also possesses a strength which is above the natural. It must be founded

upon strong character, steeped in and informed by the grace of God. We rejoice that Father Martindale has sounded the depths of his subject's sanctity, and made us realize the resolute firmness of soul which found its consummation in the burning love of a St. Aloysius.

SAINT JOSEPH. Par S. E. Le Cardinal Dubois, Archeveque de Paris. "Les Saints"; Librairie Lecoffre: J. Gabalda et Fils, Editeurs, Paris. Pp. 224.

Among the many evidences of the revival of Catholic thought in modern France, few can be more significant than the success obtained by the series "Les Saints", started some thirty years ago by Henri Joly, and now under the general editorship of M. André Pératé, one of that group of modern historians who are the pride of French Catholic scholarship. The volumes of the series, of uniform and attractive size, not over 300 pages, which contain each the biography of a saint with an accurate picture of the age in which he lived, all told in sober and elegant style, have done much to revive in the reading public an interest in the lives of our Christian heroes.

One of the latest additions to the series is the volume under review. Its author, Cardinal Dubois, Archbishop of Paris, tells us in his introduction how that study of the great patron saint of Catholic families originated in his own early devotion to St. Joseph, instilled in his young soul by his venerable mother; and how, as a young priest, he collected notes toward a series of instructions on St. Joseph which he was to give every evening during the month of March. These notes he now offers in book form, at the request of the editor of the series.

Of course, the mere biography of St. Joseph could not supply the matter for even a small volume like this, for we have no other historical data than the few lines furnished by the Gospels; but the eminent author presents to us in his attractive pastoral style a compact little treatise on St. Joseph, which tells us not only the story of the good saint, but also of the important place he holds in theology and spiritual life, and of his patronage. We read the history of the development of his worship, and of the inspiration he has furnished to the artists of all ages. A valuable bibliography, chiefly quoted from Cardinal Lépicier's *Tractatus de Sancto Joseph,* completes the volume. In the words of the venerable author, "may the reading of this book further a better knowledge of St. Joseph, awaken a more devout confidence in him, and prompt an imitation of his virtues".

SHIBBOLETHS. By Sister Marie Paula, Ph.D. New York: Benziger Brothers. 1928. Pp. 160.

The author of this volume of pedagogical essays is already known to the teaching profession through her *Talks With Teachers* and *Living for God.* The present work consists of a series of articles which appeared at various times in the pages of the *Catholic School Journal.* It was a wise thought that suggested bringing them together in more accessible and at the same time more permanent form, as they contain much sound pedagogic advice that should prove invaluable to the Catholic teacher. As stated in the preface, the volume will serve as a splendid antidote to much of the false psychology and philosophy a teacher is apt to absorb from the educational literature of the day.

The title of the work is that of the first essay, which might have been "Bugbears", for the chapter deals with the ever-recurring problems of Examinations and Closing Exercises which practically every teacher has to contend with. The author's suggestions will go a long way to help rob these necessary evils of some of their terrors.

The second chapter is entitled "Sweet Peas". It is a sort of fanciful presentation of the essential qualities of mind and heart the teacher must needs possess if her work is to yield satisfaction to herself and others. The philosophy and psychology here are irreproachable, but the figure appeals to the reviewer as being a little far-fetched. If the "sweet peas" had only been transformed into fairies before they began to talk!

Among the other chapters may be mentioned particularly those dealing with the Art of Questioning, Modern Ethics, Socialization and Modern Language Teaching. Each is chock-full of practical hints for the inquiring teacher. In fact, this may be said of all the essays. Sister Marie Paula writes interestingly and well. May her little volume receive the welcome it deserves and may it be followed by many others of equal merit from her pen. Above all, may her example stimulate many more of our teaching nuns to offer to their sisters in the profession the results of their studies and their experience in the field of education.

THE LAWS OF LIVING THINGS. By Edward J. Menge. Bruce Publishing Company, Milwaukee, Wis.

This is a high-school text of biology possessing many original and commendable features.

The student is introduced to the subject by a study of the perch, but the book is quite comprehensive in its treatment of other types.

Especially noteworthy is the vocabulary at the head of each chapter giving the accent, derivation and meaning of the words used in the text following. Review questions follow each chapter and occasionally there is a good summary presented. The figures are labelled directly, which offers an advantage when the print is not too small.

There is an impartial account of the various theories of evolution. The paleontological chart presented in this chapter (p. 403) might be improved and serve its purpose better if fewer type fossils were given and the print made more legible. A better drawing might also be substituted for figure 5. A few minor errors occur in labelling some other figures.

The final chapters are devoted to applied biology, namely hygiene, civic and economic biology, and there is a good practical treatment on accidents and emergencies. Dr. Menge is Director of Animal Biology at Marquette University and author of *General and Professional Biology for Use in Colleges.*

Literary Chat

So long as pernicious errors concerning Christian marriage remain current and come to expression in every kind of irresponsible literature and statement it will be necessary to continue to set forth with faithful loyalty, Christian teaching and practice concerning the Sacrament of Matrimony. On this account we welcome a little volume by the Rev. P. J. Gannon, S.J., on *Holy Matrimony* (Longmans, Green & Co., New York, pp. 125). Father Gannon is professor of Theology at Milltown Park, Dublin. He embodies in the present volume a series of six lectures on Matrimony delivered during Lent last year. He includes in his discussion many practical questions on domestic unhappiness and relations between parents and children, in addition to the doctrinal and canonical aspects of marriage. The volume has an Irish flavor and it introduces occasional references to Irish life; a feature which by no means lessens the usefulness of the little work for our own people.

The extraordinary development of the profession of nursing and the large number of Catholic women who enter it give rise to many personal and professional questions that are of far-reaching interest to the priest. It was but natural that an International Catholic Guild should arise for the purpose of conserving Catholic ideals in that great field. So many moral and spiritual problems present themselves to Catholic nurses that a demand for appropriate literature was inevitable. A welcome contribution to that literature will be found in *Couriers of Mercy* by the Rev. E. F. Garesché, S.J., General and Spiritual Director of the International Catholic Guild. (Bruce Publishing Co., Milwaukee, pp. 190). The author endeavors to impress upon the nurse the dignity and responsibility of her position. He sets up a high standard of knowledge and skill for the nurse and insists upon qualities of character, personality and service which one demands in a Catholic nurse who is conscious of the dignity of her calling. Priests who are called upon from time to time to address gatherings of nurses will find *Couriers of Mercy* extremely helpful.

An English translation of the *Manual for Interior Souls* by Father Jean Grou,

S.J., has just been published. (Benziger Brothers, New York, Cincinnati, Chicago; pp. 402.) The work is intended not for beginners but for those who have made considerable progress on the way to perfection. It was written toward the end of the eighteenth century when Quietism was exerting much baneful influence upon those who wished to lead a contemplative life. There are many good souls in the world who devote themselves to prayer and mortification and long for an intimate union with God but would consider silence before Him as a kind of unprofitable idleness. Such souls would derive great spiritual profit from a careful reading of this Manual. An Appendix to it contains a treatise on the proper method of prayer as a means of intimate union with God, by Bossuet, the great adversary of Quietism.

Priests who are in search of interesting and wholesome books for boys would do well to read *Ted Bascomb in the Cow Country* by the Rev. H. J. Heagney. (Benziger Bros., New York.) The story describes life on a ranch in the Cow Country and shows its striking contrast with city life in the East. The western adventures of Ted Bascomb, born and reared in an eastern city, are thrilling and realistic. Good lessons are drawn, but the author leaves them to be garnered by the reader, a method that is quite effective. The story combines two qualities which will commend it to those who are interested in books for boys. It is thrilling and wholesome.

Abbot Cabrol in his *Holy Week* has added another worth-while volume to his series of popular liturgical books. (P. J. Kenedy and Sons, New York; pp. 363.) The Latin and English texts of the complete offices for Holy Week are preceded by a simple and helpful description of the origin of Holy Week, the events which transpired during our Lord's last week upon earth, the liturgy of Holy Week and the theology of the mysteries commemorated. The volume is of convenient size and bound in imitation leather. Pastors would do well to take a hint from this work and prepare instructions on the meaning of Holy Week in advance of its ceremonies. While the devotion of the faithful to these services is most impressive, much good would be accomplished if adequate interpretations of the ceremonies were offered during Lent.

The American Library Association (86 East Randolph Street, Chicago) sent recently to the office of the REVIEW a little package of literature which calls attention in a striking way to the immense development of the Public Library in the United States and Canada. We learn that there are 6524 public libraries in the two countries, containing nearly 69,000,000 volumes. The circulation of books in a year is approximately 238,000,000, an average of only two books per capita for all of the population. $37,000,000 a year is expended for public libraries, an average of thirty-two cents per capita for all of the population. Over 50,000,000 people, forty-four per cent of the total population are without access to local public libraries. Four cities of from 25,000 to 100,000 population; fifty-five cities of 10,000 to 25,000 population; five hundred and seventy-seven villages and small cities of from 2,500 to 10,000 are without public libraries. 1135 counties out of a total of 3065 in the United States have no public libraries within their boundaries. Over 47,000,000 rural people, eighty-three per cent of the entire rural population are without public library service. The county appears to be the best rural library unit for most of the United States. It operates from the county seat or other central point and maintains branches and stations in post offices, stores, community buildings, Grange halls and even residences.

In order to enlist the help of daily and weekly newspapers to promote the establishment of local and county public libraries, the American Library Association has issued a clip sheet containing a large number of short paragraphs which set forth the aims and methods of the Public Library in social life. These paragraphs are available as "fillers" which may occupy unused spaces in occasional issues. They offer interpretations of the fundamental role of the Public Library in the development of national citizenship and culture.

Of course, our millions of Catholics are among those who benefit by the opportunity to use the Public Library. A recent contributor to the REVIEW called attention to the splendid services rendered by the Public Library in one great American city in facilitating access to Catholic books. Catalogues of all Catholic works in city libraries are published and distributed now and then, thanks to the energy of those who appreciate the value of reading in the maintenance of Catholic feeling and thought. Since our public libraries aim to give services which are asked, their officials are ordinarily helpful in the highest measure. But unless there is a genuine demand for Catholic literature we may hardly expect public libraries to be greatly interested in the matter. Systematic efforts on the part of the clergy to awaken such an interest ought to come within the ordinary range of priestly duty.

Two lines of study ought to be undertaken. One relates to the way in which the public library can purchase Catholic literature and make it accessible. If through lack of appropriations a public library cannot give the full measure of service that would be welcome, there remains the question of establishing parish libraries and their adaptation to the needs of the Catholic people. Granting the immense value of effective library service in social life it is easy to understand the value of a parish library in Catholic life. If the expense would appear to be a hardship it ought to be possible to associate a number of parishes in the maintenance of a Catholic library in a city. Under effective leadership a movement with this purpose in mind would readily win the support of Catholic organizations of every kind in addition to the help that might be obtained from the parishes themselves.

Taking a lesson from the American Library Association the enlistment of the Catholic Press in support of such a movement ought to be invited. We need to await only the appearance of someone with power and vision who will give himself to the service of this great cause. A preliminary study of facts concerning Catholic libraries now available and the extent to which public libraries would find it possible to be helpful would prepare the way for such an apostolate. The services that might be rendered in the cause of Christian truth may be measured in advance by the complaints heard on all sides as to the lack of interest in Catholic literature.

The Ingersoll Lecture for 1927 on Immortality was given by Dr. Harry Emerson Fosdick and is published by the Harvard University Press under the title *Spiritual Values and External Life*. As a piece of writing this essay is exquisitely delicate, chaste, and virile; it is charming, too, in its allusions, and altogether graceful in contour. As a philosophical argument for immortality, however, it is weak and inconclusive. The presence of truth, goodness, and beauty do point to the existence of spiritual values in the universe, but from that fact one need not conclude to the immortality of the individual man. The fundamental proof for human immortality lies in the essentially spiritual nature of consciousness, which nature is objectively revealed in its products, the so-called spiritual values. The argument of Dr. Fosdick is inconclusive for the simple reason that it involves only half the truth. While we quite agree with his strictures on mechanism and materialistic evolution, we are compelled to maintain that his conclusions do not necessarily follow from the premises as he outlines them.

The anthropomorphic description of heaven and hell, referred to by Dr. Fosdick as the basis for the orthodox view of immortality, corresponds to no accepted beliefs among Christian thinkers. He should read Thomas Aquinas or Augustine on the beatific vision, if he would gather the truly Catholic theology of paradise. Dr. Fosdick, like many religious philosophers of the day, calmly passes over sixteen centuries of Christian thought as if they never had existed. He leaps from Greek philosophy to orthodox Protestantism with not even a glance at the treasures of patristic and medieval thinking on the subject of immorality. It is all so trying and so hopeless. Have our American thinkers no sense of history at all? We do not mean, of course, that they do not know the bare facts of the past; certainly they have little

sense of or feeling for historical continuity.

The Catholic Association for International Peace has just issued a pamphlet of forty-eight pages, *International Ethics*. (The Paulist Press, 401 West 59th Street, New York City.) It contains an exposition of the rules of right and wrong which underlie International Law. It was prepared by the Committee on International Ethics of the Catholic Association for International Peace. It was presented at a national meeting of the Association and discussed during one entire session. In the light of the discussion the Report was revised by the Committee and its publication was ordered. The members of the Committee represent nine Catholic colleges, university and seminary faculties. Dr. John A. Ryan of the Catholic University is chairman.

The Report takes up in general the obligation of governments to follow the moral law, their duties under the precepts of justice, their duties in charity, the conditions of a just war and the obligation to promote peace. It is prefaced by a brief account of the relation between International Law and International Ethics, and of the growth of modern International Law from the writings of Spanish Catholic theologians after the discovery of America.

A list of readings, the history of the formation of the Catholic Association for International Peace, an extract from a Pastoral Letter of the American Hierarchy on International Peace (1920), and a study club outline on International Ethics published by the National Catholic Welfare Conference are added to the Report in a series of Appendices.

The text of the Report deals with an extremely complicated situation in international life. Nevertheless the principles are set forth with great clearness and their application to typical international situations that press in the direction of war is indicated without evasion. In view of the way in which the problem of war has taken hold of modern popular imagination and of the insistence that public opinion be taken into account in settling problems of war, this little Report will take a significant place in the direction of Christian thought as it deals with the baffling problems of war and peace.

Books Received

SCRIPTURE.

THE SAVIOUR AS ST. MATTHEW SAW HIM. Meditations on the First Gospel for the Use of Priests and Religious. By the Rev. Francis J. Haggeney, S.J. Vol. I: Jesus Christ, the Son of David, the Son of Abraham. B. Herder Book Co., St. Louis and London. 1928. Pp. vii—290. Price, $2.50.

MEN AND MANNERS IN THE DAYS OF CHRIST. Studies and Character Sketches of the First Century. By J. P. Arendzen, M.A. (Cantab), D.Ph., D.D. B. Herder Book Co., St. Louis; Sheed & Ward, London. 1928. Pp. 296. Price, $2.75 *net*.

OUTLINES OF BIBLE KNOWLEDGE. Edited by the Most Rev. S. G. Messmer, D.D., D.C.L., Archbishop of Milwaukee. With 49 illustrations and 4 maps. Second revised edition. B. Herder Book Co., St. Louis and London. 1927. Pp. xv—308. Price, $2.75.

READINGS IN FIRST CORINTHIANS. Church Beginnings in Greece. By C. Lattey, S.J., M.A., New Testament Professor at Heythrop College, Chipping Norton, Oxon, author of *First Notions of Holy Writ*, etc., Editor of *The Westminster Version of the Sacred Scriptures*, etc. B. Herder Book Co., St. Louis and London. 1928. Pp. v—210. Price, $1.75 *net*.

SAINT PAUL, APÔTRE DES GENTILS. Par A. Tricot, Professeur à l'Institut Catholique de Paris. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1928. Pp. 208.

THEOLOGICAL AND DEVOTIONAL.

THOUGHTS FOR MEDITATION. With Practical Resolutions for the Different Seasons of the Year. By Mother Clare Fey of the Poor Child Jesus. Translated from the German by a Member of the Congregation. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. xv—304. Price, $2.60 *net.*

THE KINGDOM AND THE WORLD. By C. C. Martindale, S.J. A Course of Sermons preached at Westminster Cathedral. B. Herder Book Co., St. Louis; Sheed & Ward, London. 1928. Pp. 93. Price, $0.90 *net.*

WHAT THINK YE OF CHRIST? By the Right Rev. Alexander MacDonald, D.D., LL.D., author of *The Sacrifice of the Mass, The Creed in Sermons, Religious Questions of the Day, The Apostles' Creed, It is the Mass that Matters,* etc. Kegan Paul, Trench, Trubner & Co., Ltd., London. 1928. Pp. 41. Price, 1/– *net.*

TRACTATUS DE SACRAMENTIS, I. Auctore G. Van Noort, Parocho Amstelodamensi. Editionem quartam curavit J. P. Verhaar, S. Theol. in Seminario Warmundano Professor. Sumptibus Societatis Anonymae Pauli Brand, Hilversum in Hollandia. 1927. Pp. 408. Pretium, 4 *fl.* 75.

A CHILD'S WAY OF THE CROSS. By Mary Dixon Thayer. Macmillan Co., New York. 1928. Pp. 65.

THEOLOGISCHE BOEKELEGGER. Series Conciliorum, Collectiones Canonum et Series Patrum, Theologorum et Romanorum Pontificum. Uitgave van N. V. Paul Brand's Uitg.-Bedrijf, Hilversum in Hollandia. Pp. 6. Pretium, 0 *fl* 20.

ST. FRANCIS XAVIER, The Apostle of India and Japan. Written from Authentic Sources. By the Rev. George Schurhammer, S.J. Freely adapted from the German by Frank J. Eble, M.A. B. Herder Book Co., St. Louis and London. 1928. Pp. vii—321. Price, $2.50 *net.*

CHRISTIAN DOCTRINE CORRESPONDENCE COURSES. Under the Auspices of the Rural Life Bureau, Social Action Department, National Catholic Welfare Conference. Part Third: The Commandments. By Monsignor Victor Day, Helena, Montana. 1927. Pp. 122 and 99.

A HANDBOOK OF FUNDAMENTAL THEOLOGY. By the Rev. John Brunsmann, S.V.D. Freely adapted and edited by Arthur Preuss. Vol. I: A General Introduction to Fundamental Theology; Natural Religion. B. Herder Book Co., St. Louis and London. 1928. Pp. ix—291. Price, $2.50.

FONDEMENTS DE LA MORALE. Morale naturelle et Morale chretienne. Par Edouard Thamiry, doyen de la Faculté de Théologie de Lille. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1928. Pp. 230. Prix, 10 *fr.*

LEX LEVITARUM, or Preparation for the Cure of Souls. By the Right Rev. John Cuthbert Hedley, O.S.B., Bishop of Newport. With the *Regula Pastoralis* of St. Gregory the Great. Benziger Brothers, New York, Cincinnati, Chicago. Pp. lvi—349. Price, $3.75 *net.*

SCRUPLES. Words of Consolation. By the Rev. Patrick J. Gearon, O.C.C., D.D., B.A. With a Letter from His Holiness Pope Pius XI and a Preface by James J. Walsh, M.D., Ph.D., Sc.D. Third edition. B. Herder Book Co., St. Louis; Talbot Press, Ltd., Dublin and Cork. 1927. Pp. 202. Price, $1.00.

TRACTATUS DE SACRAMENTIS, II. Quem Praesertim ex Annotationibus G. Van Noort, olim S. Theol. Professoris in Seminario Warmundano, concinnavit J. P. Verhaar, S. Theol. Professor in eodem Seminario. Sumptibus Societatis Anonymae Pauli Brand, Hilversum in Hollandia. 1926. Pp. 175. Pretium, 3 *fl.*

PHILOSOPHICAL.

THE CATHOLIC CHURCH AND THE CITIZEN. By John A. Ryan. (*The Calvert Series.* Hilaire Belloc, General Editor.) Macmillan Co., New York. 1928. Pp. 94. Price, $1.00.

A CATHOLIC VIEW OF HOLISM. A Criticism of the Theory Put Forward by General Smuts in His Book *Holism and Evolution.* By Monsignor Kolbe, D.D., D.Litt., of the University of Cape Town. With a Foreword by the Right Honorable General Smuts. Macmillan Co., New York. 1928. Pp. xiii—103. Price, $1.25.

TEMPS, ESPACE, RELATIVITÉ. Par André Metz, ancien Élève de l'École Polytechnique. (*Science et Philosophie,* II.) Gabriel Beauchesne, Paris. 1928. Pp. 211. Prix, 16 *fr.* 50 *franco.*

HISTORICAL.

SOME SPIRITUAL GUIDES OF THE SEVENTEENTH CENTURY. From the French of Abbé Huvelin. Translated, with an Introduction, by the Rev. Joseph Leonard, C.M. Benziger Brothers, New York, Cincinnati, Chicago. 1927. Pp. lxxvii—195. Price, $2.60 *net.*

ANCIENT AND MEDIEVAL HISTORY. From the Origin of the Human Race to the End of the Religious Unity of Europe. By Francis S. Betten, S.J., John Carroll University, Cleveland, Ohio. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco and Dallas. 1928. Pp. xiv—596.

LES COMPAGNIES DE PRETRES DU XVI^{e} AU XVIII^{e} SIÈCLE. Par P. Pisani, doyen du chapitre de N.-D. de Paris. (*Bibliothèque Catholique des Sciences Religieuses.*) Bloud & Gay, Paris. 1928. Pp. 191. Prix, 10 *fr.*

THE HISTORY OF THE POPES. From the Close of the Middle Ages. Drawn from the Secret Archives of the Vatican and Other Original Sources. From the German of Ludwig, Freiherr von Pastor. Edited by Ralph Francis Kerr, of the London Oratory. Vols. XV and XVI: Pius IV (1559-1565). B. Herder Book Co., St. Louis. 1928. Pp. xlviii—442 and xxii—518. Price each, $5.00 *net.*

THE LIVES OF THE POPES IN THE MIDDLE AGES. By the Right Rev. Monsignor Horace K. Mann, D.D., Rector of the Collegio Beda, Rome; Corresponding Member of the Royal Academy of History of Spain; Member of the Accademia d'Arcadia and of the R. Società Romana di Storia Patria. Vol. XIV: Innocent IV, the Magnificent, 1243-1254. Kegan Paul, Trench, Trübner & Co., Ltd., London; B. Herder Book Co., St. Louis. 1928. Pp. ix—308. Price, $5.00 *net.*

MISCELLANEOUS.

THE HILL OF TRIUMPH. A Story of Jerusalem in the Time of Christ. By the Rev. Leo Murphy. P. J. Kenedy & Sons, New York. 1928. Pp. 322. Price, $2.15 *postpaid.*

SONGS OF YOUTH. By Patrick O'Connor, S.S.C. Society of St. Columban, St. Columbans, Nebraska; Navan, Ireland, and Essendon, Victoria, Australia. 1928. Pp. 71.

THE WISELY-GIFFORD STANDARDIZED ENGLISH EXERCISES. Exercises A and B. With Stencil for Correction of Exercise XVIII–A. Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1928. Pp. 61. Price, $0.80.

OUR JUNIOR HIGH SCHOOL. Book I. By Harold Lyman Holbrook, Supervisor of Guidance, State Department of Public Instruction, Pennsylvania, and A. Laura McGregor, Vice-Principal, Washington Junior High School, Rochester, N. Y. (*Guideposts for Junior High School Years.* Edited by James M. Glass.) Allyn & Bacon, Boston, New York, Chicago, Atlanta, San Francisco, Dallas. 1928. Pp. x—211. Price, $1.20.

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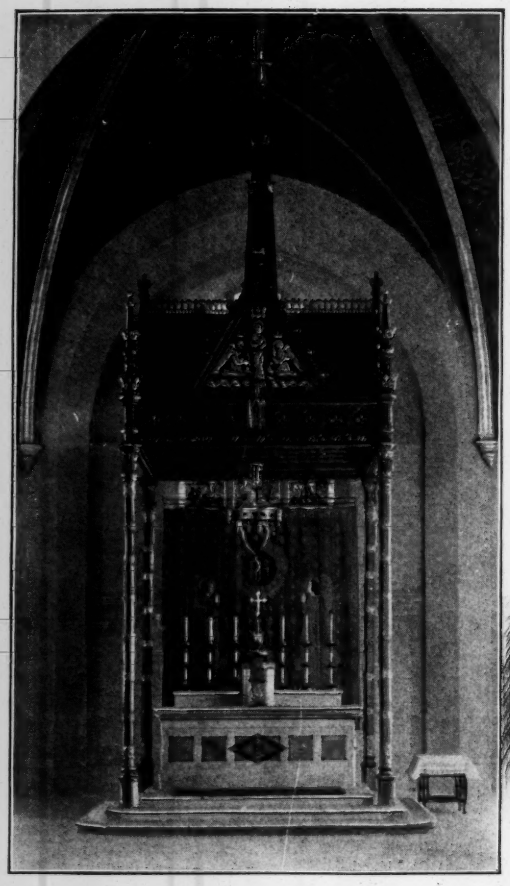

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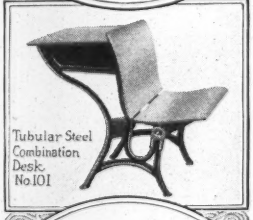
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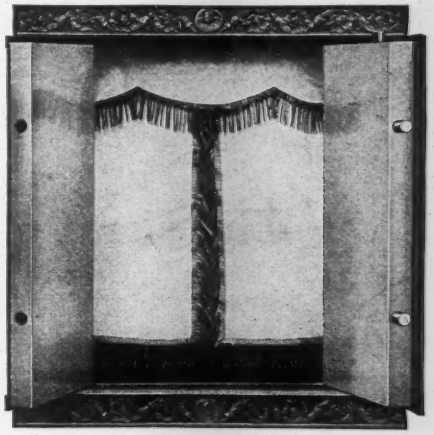

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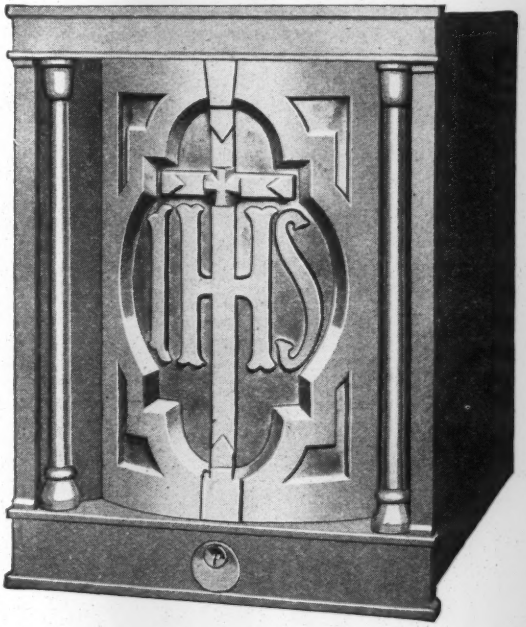

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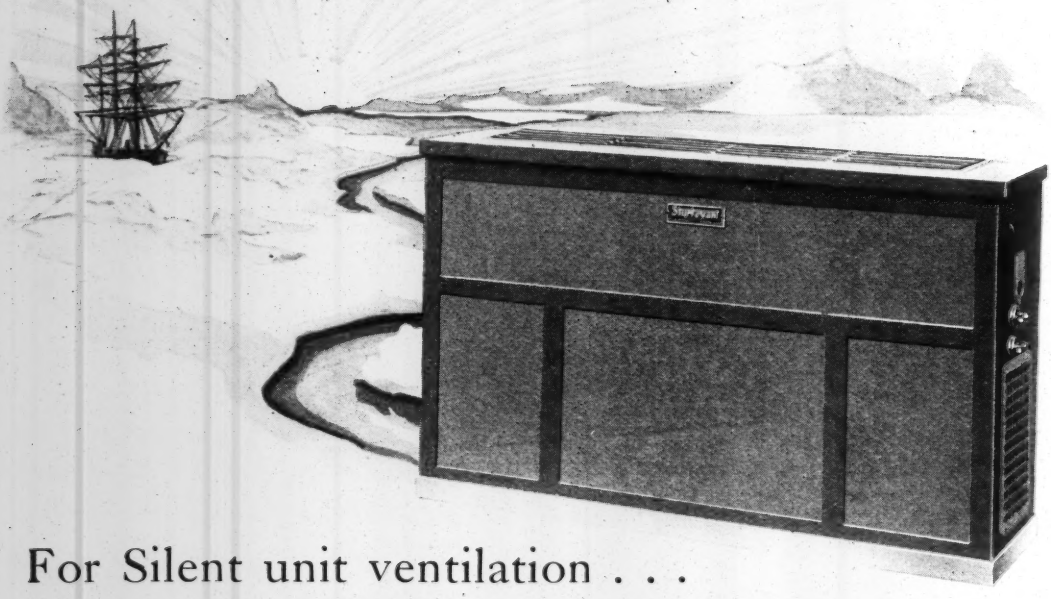

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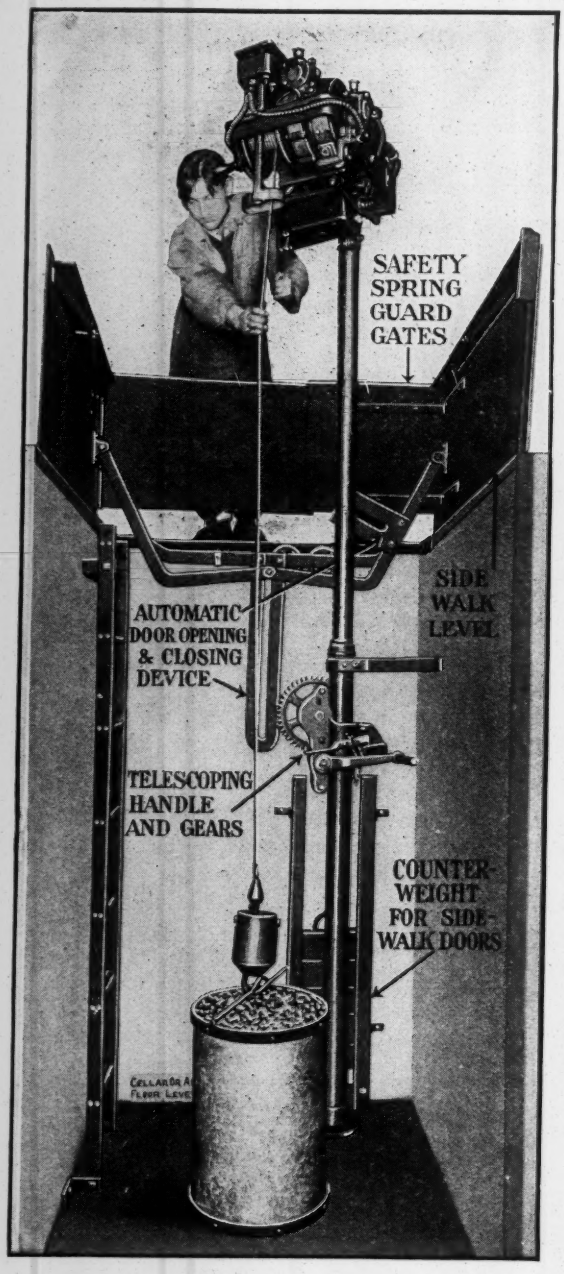
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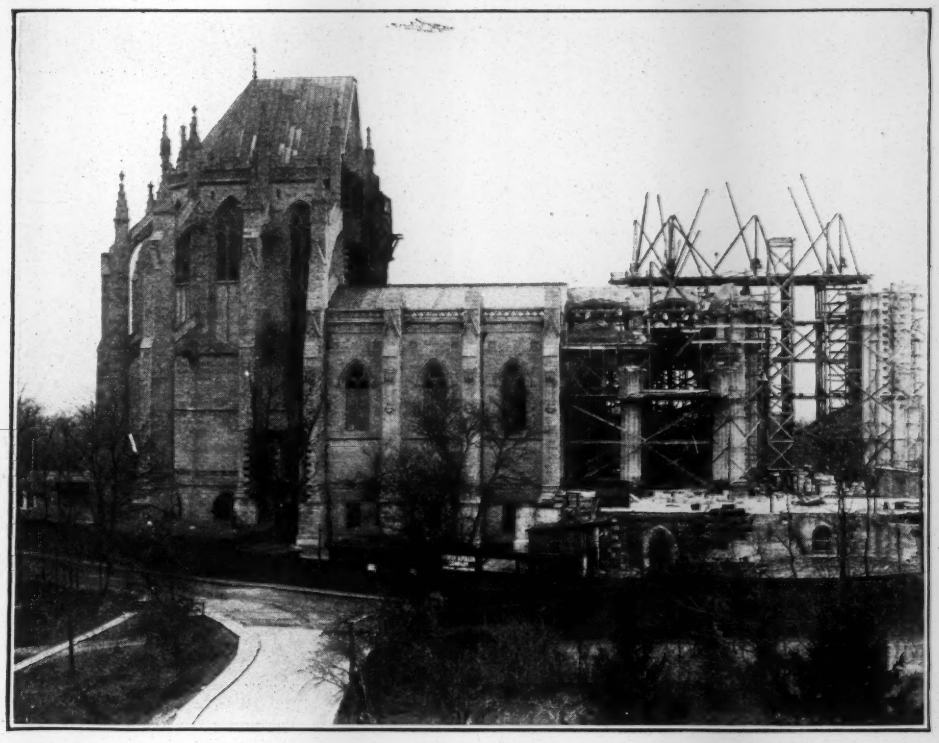

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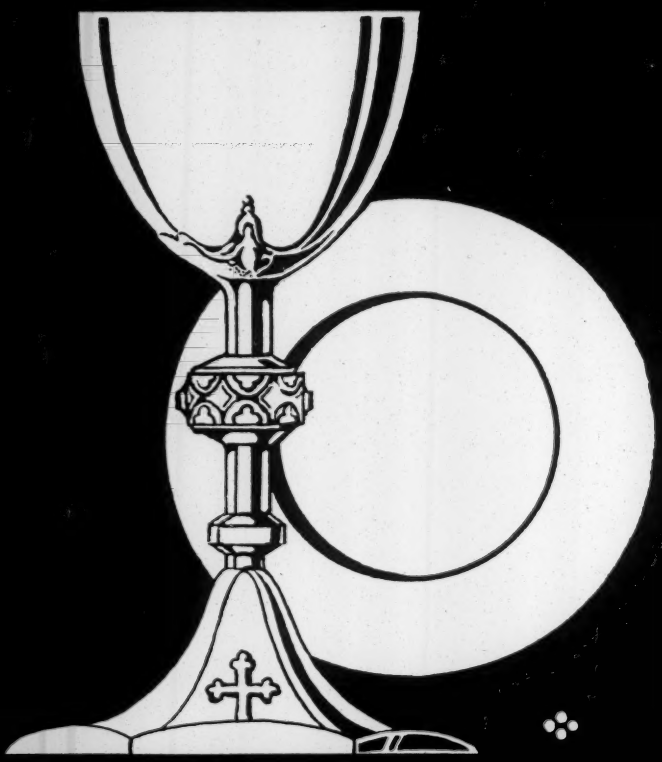

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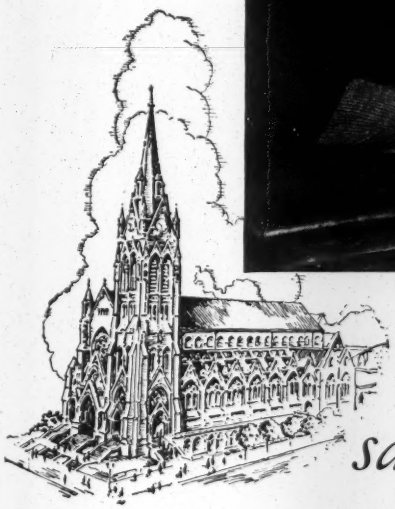

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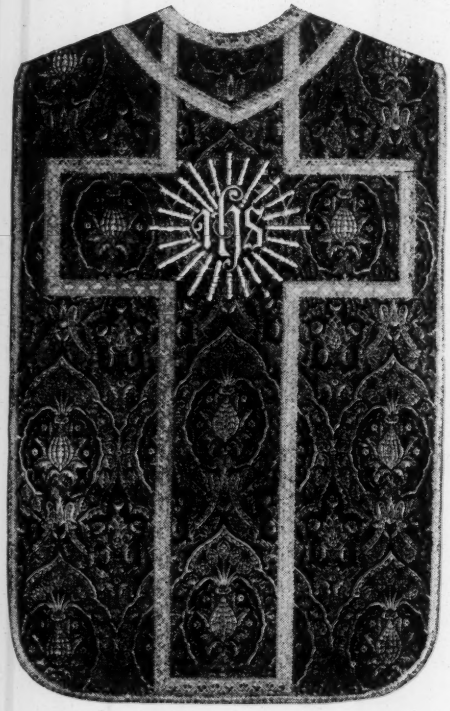

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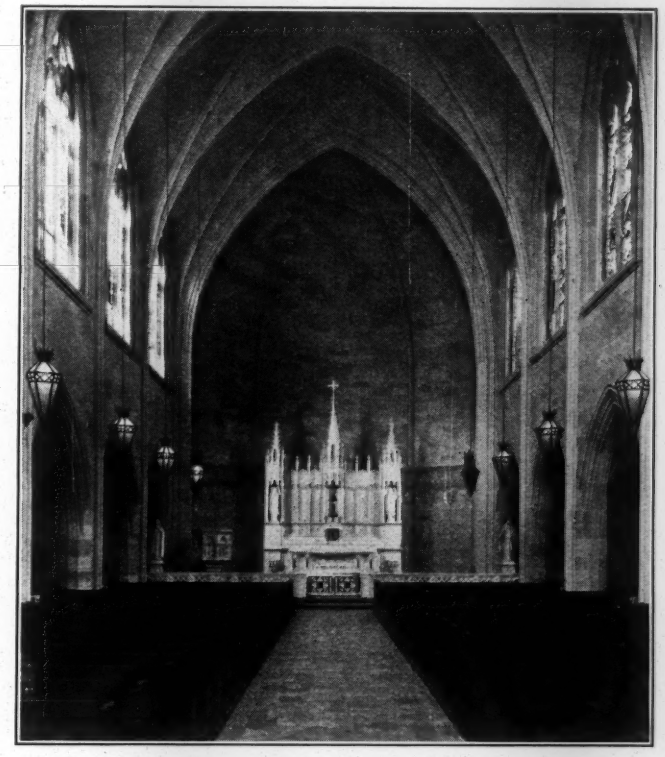

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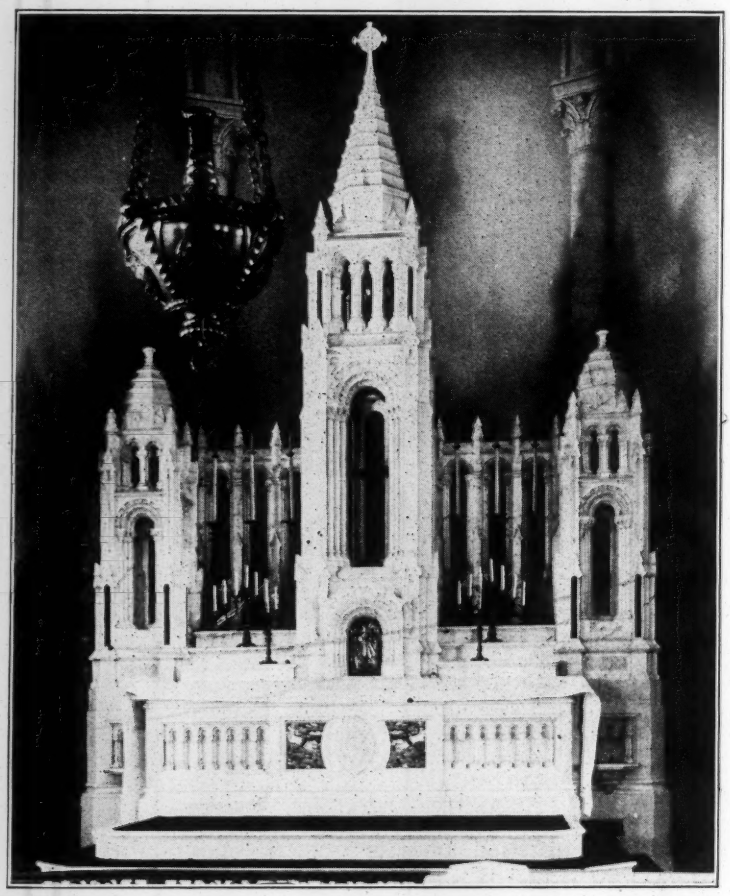

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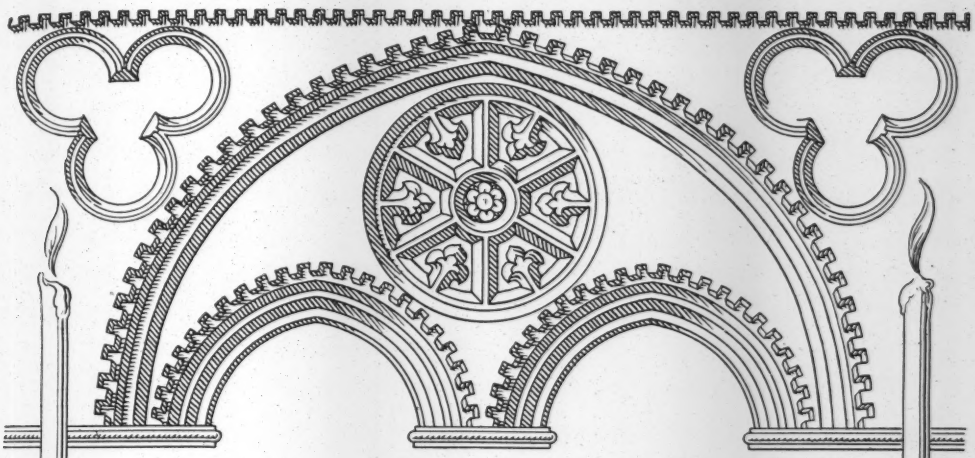

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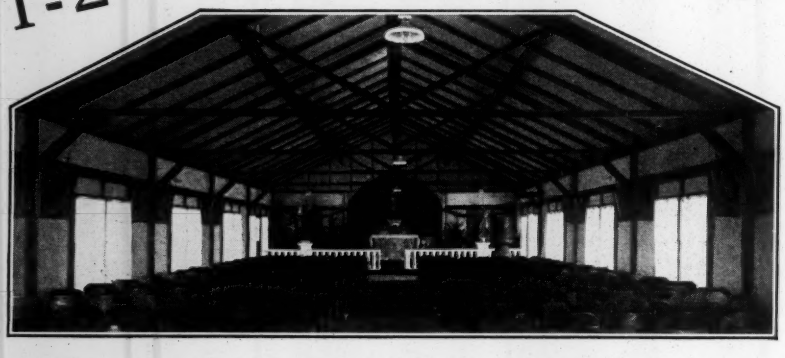

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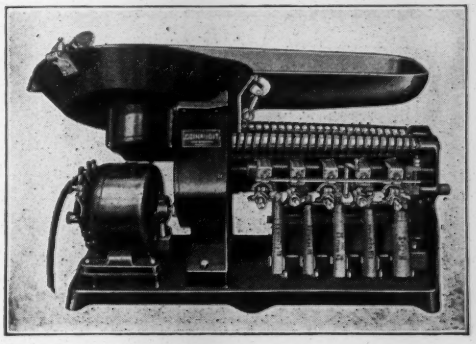

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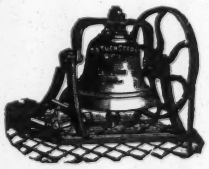

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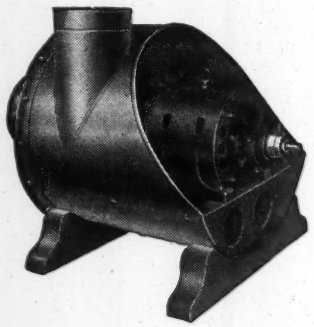

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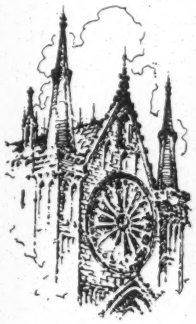

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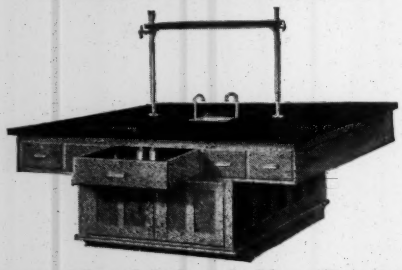

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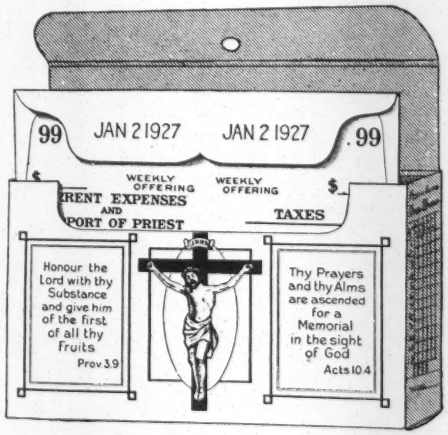
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Honour the Lord with thy Substance and give him of the first of all thy Fruits
Prov 3.9
Thy Prayers and thy Alms are ascended for a Memorial in the sight of God
Acts 10.4

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THESE Poplin Cassocks give excellent wear and make a very good appearance. The back is double and seams are "double stitched" making them very strong where they have the greatest strain. They have no lining.

We are pleased to submit sample of material in Red, Black, White or Purple, or a sample of a Cassock, for examination upon request.

Cassocks Come in Black, White, Red and Purple Poplin

No. 15—Surplice

No. 13-14—Surplice

Age	Down Back Measure	Poplin Silk Finish	Serge All Wool
8 years	40 in.	each $4.75	each $7.25
9 years	42 in.	each 4.75	each 7.25
10 years	44 in.	each 4.75	each 7.25
11 years	46 in.	each 5.25	each 7.75
12 years	48 in.	each 5.25	each 7.75
13 years	50 in.	each 5.25	each 7.75
14 years	52 in.	each 5.25	each 7.75
15 years	54 in.	each 6.00	each 9.00
16 years	56 in.	each 6.00	each 9.00
17 years	58 in.	each 7.00	each 12.00
18 years	60 in.	each 9.00	each 16.00

10% Discount Allowed on Orders for 24 or More Cassocks

SURPLICES

No. 13.	Lawn, with lace, each	$1.50
No. 14.	Lawn, without lace, each	1.00
No. 15.	Oriental lace, each	3.75

CAPES

Poplin, Plain, without fringe	$ .75
Poplin, with Silk Fringe	1.50
Poplin, with Gold Fringe	2.25
Serge, All Wool, Plain without, Fringe	1.00
Serge, All Wool, with Gold Fringe	2.50
Serge, All Wool, with Silk Fringe	1.75

SASHES

Poplin, Plain, without Fringe	$ .60
Poplin, with Silk Fringe	1.00
Poplin, with Gold Fringe	1.50
Serge, All Wool, Plain, without Fringe	1.10
Serge, All Wool, with Silk Fringe	1.50
Serge, All Wool, with Gold Fringe	2.00

7-Day Candle

When preference exists for the 7 day candle, we offer the best light obtainable and give a Ruby 8 Day Glass and Brass Protector gratis with each case. Case of 50 lights

$25.00

Eight day Ruby glass 00
Brass Protector gratis 00
Total $25.00

Take the Guess Work out of Candles

Order Hansen's Full weight guaranteed 51% stamped 16 oz. to a lb. Beeswax Candles

Illustration showing contrast between a "set" (14 oz.) and a Full-Weight Candle—approximately 15% difference.

RUBRICA BRAND

Full Weight, Stamped 51% Pure Beeswax Candles, in all sizes, 16 oz. to lb. 4 case Lots, per lb.,..... 67½c

Less than 4 cases, 75c per lb.

Composition Beeswax Candles

Composition Brand Beeswax Molded Candles, 16 oz. to a lb. **2 CASE LOTS, PER POUND 27c**
Less than 2 cases, per lb. 30c
All sizes 48 lbs. to a case.

Stearic Acid Candles

Snow white, extra hard, hydraulic pressed, 16 oz. to a lb. **2 CASE LOTS PER POUND 24⅓c**
Less than 2 cases, per lb. 27c
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OUR GUARANTEE

If Our Votive Lights for any reason whatsoever, are not satisfactory, the customer is requested to return them to us at our expense and we will reimburse them for the amount of Express Charges they have paid and to any other expense they have been put to in the transaction.

Votive Lights at Reduced Prices

Hansen's Votive Lights are positively the best Votive Lights on the market. They burn clean; do not smoke and are guaranteed to give Satisfaction.

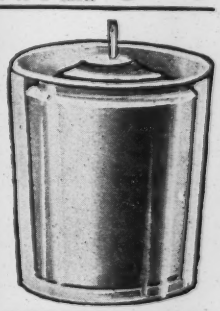
REDUCED PRICES

The 10 and 6 hour lights fit the regular 15 hour glasses. These candles are extra hard and burn clean

	15 Hour	10 Hour	6 Hour
1 Gross Lots, per gross	$3.85	$3.00	$2.40
5 Gross Lots, per gross	3.60	2.85	2.15
10 Gross Lots, per gross	3.45	2.70	2.10
25 Gross Lots, per gross	3.35	2.60	2.00
50 Gross Lots, per gross	3.25	2.50	1.80

15 HOUR VOTIVE LIGHT GLASSES

Ruby, Crystal, Green, Blue, Amber and Opal.
Per Dozen.....$1.20 Per Gross.....$13.00
15 hour Gold Ruby Glasses of better quality.
Per Dozen.....$1.75 Per Gross.....$19.50



Note the low prices quoted on 6, 10 and 15 hour Votive Lights in 50 gro. lots.

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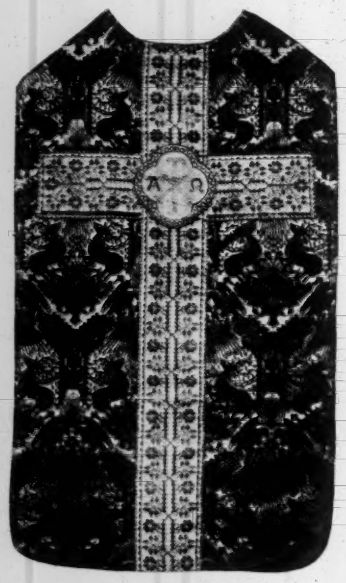

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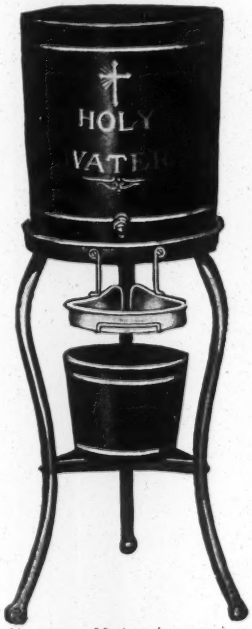

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Three gallons..... $12.00
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Seven gallons..... 17.00

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No. 995. 24 light Votive Stand, as illustrated, Dimensions 51 in. high, 20½ in. wide, 12¼ in. deep. Brass finish, all brass offering box, 3"x4"x6" with lock and keys. Combination sockets for 15-hour glasses or size 18's Votive Candles.

Each
24 LIGHTS
$30.00

Glasses Extra

No. 4117. 50 lights. Not illustrated, but similar to No. 995. Dimensions 63 in. high, 29¼ in. wide, 15½ in. deep. Brass finish, all brass offering box, 4"x9"x4½" combination sockets for 15-hour glasses or size 18's Votive candles.

Each
50 LIGHTS
$55.00

Glasses Extra

Burglar-Proof Offering Box

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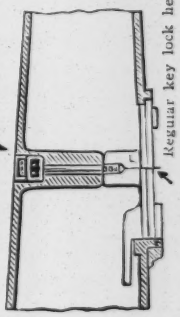
Priced very reasonable at, each..... **$30.00**



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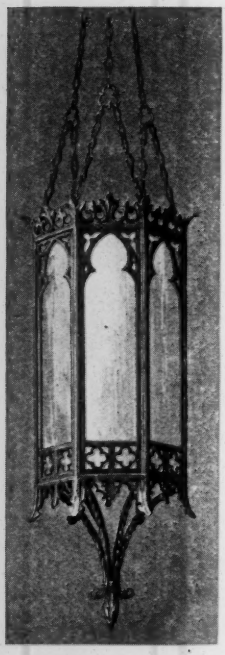

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